

THE NEW ALIGNMENT  
OF LIFE



Ralph Waldo Trine



*The EDITH and LORNE PIERCE  
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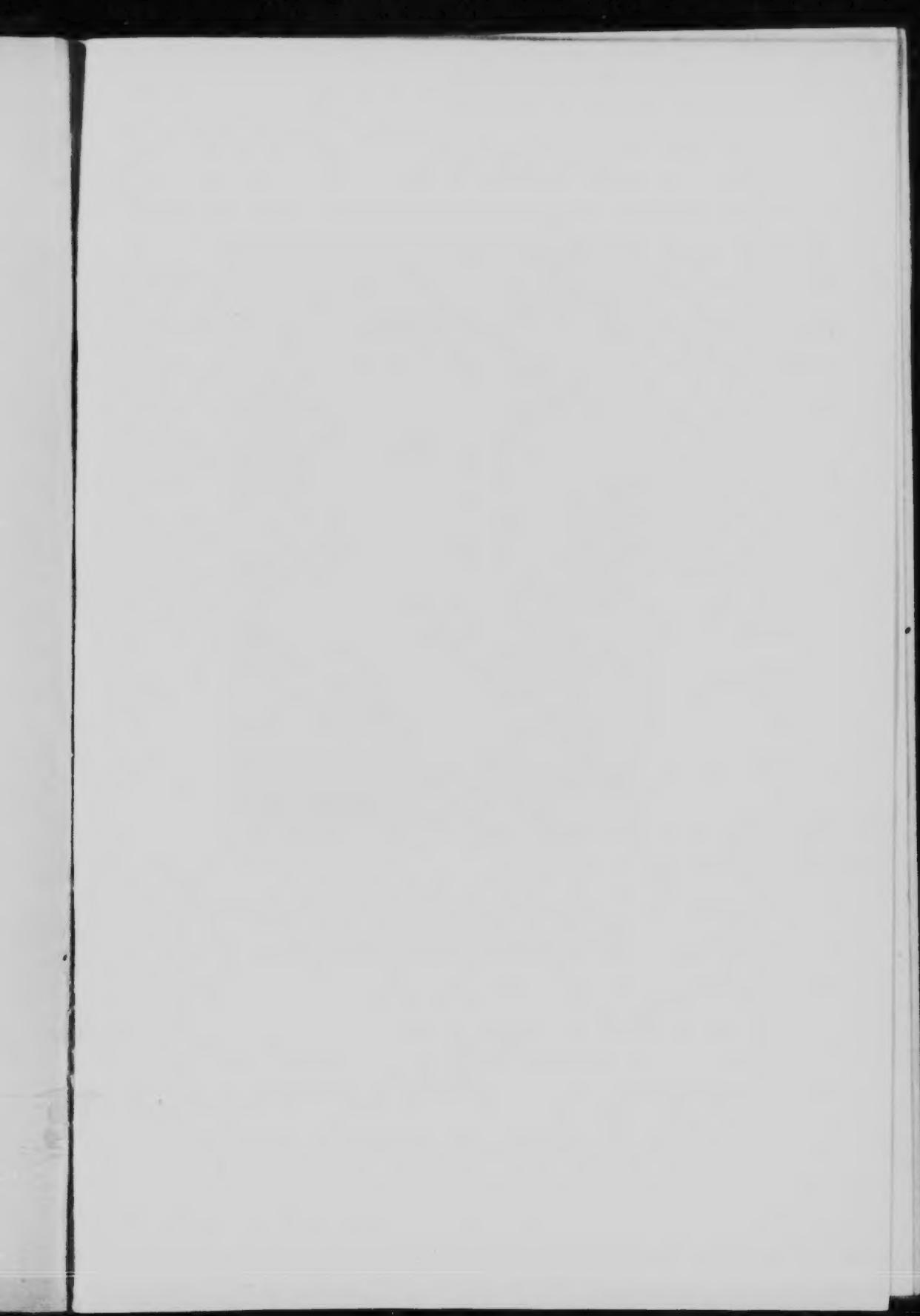
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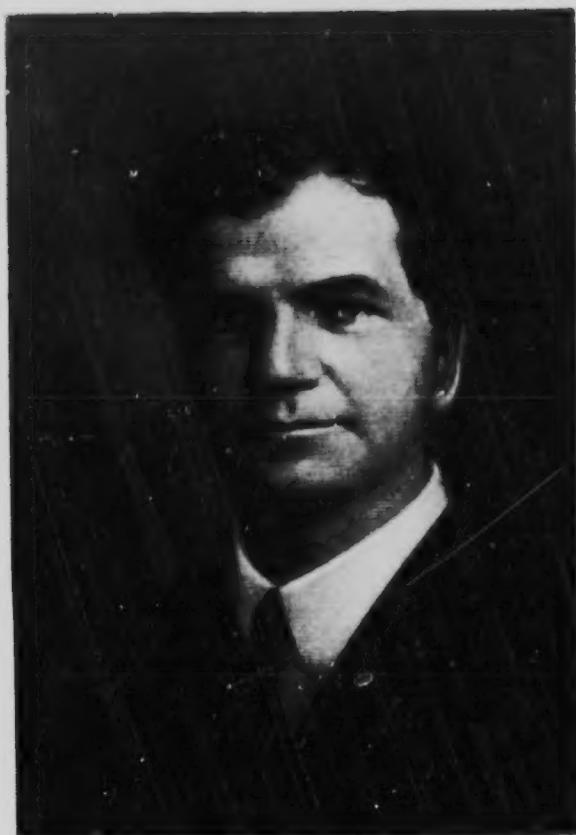


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*Ralph Waldo Emerson,*

THE  
NEW ALINEMENT  
OF LIFE

CONCERNING THE MENTAL LAWS  
OF A GREATER PERSONAL  
AND PUBLIC POWER

BY

RALPH WALDO TRINE



EDWARD  
ELL AND COCKBURN  
476 VICTORIA STREET



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RALPH WALDO TRINE



*Presented*

TORONTO  
BELL AND COCKBURN  
210 VICTORIA STREET

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## DIRECTIONS OF ALINEMENT

The interest of thinking men and women the world over is being directed toward, is being focused upon, we might almost say, a very definite and a very significant field of thought. Life, life and the things that pertain most directly to it are, after all, they are finding, the things that really count.

There is a Religious, a Philosophical, and a Political Renaissance, so to speak, that has come into being among us. It is unquestionably of a very definite and clear-cut nature. It is more far-reaching in its scope and its influence than the Renaissance of history, in that it is practically world-wide in its inclusiveness.

There are new laws and forces that we are coming into the knowledge of, that are changing the very foundations of life, and that are leading, for many, to a more effective, a saner, a sweeter, and a more light-hearted way of living. There are new lights that are illuminating the minds, and that are kindling with a warmer glow the hearts,—and that are therefore changing and renewing the outlook—of

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the lives of men and women everywhere. We are discarding many old and too-long-held, they-say, half-truths, once of value, now a hindrance, for better founded newer truths.

On the part of large groups of men and women, questions identical with or akin to the following are being asked: Is there a finer balance in Life? Am I up to, and am I keeping myself up to "par" in my mental and physical life? Am I making an adequate or anywhere near an adequate use of the inner powers and forces—the "hidden energies" of life—in my every-day living? Am I concerning myself primarily with life, or with its accessories? Am I contributing my due share to the friends', the neighbours'—the world's work, needs, problems, joys?

To the consciousness of a large and representative group of men among us, are continually arising questions of the nature of the following: Why, although I have made a great success of my undertakings, with thousands at my beck and call, and have accumulated my millions—why am I continually haunted with the sense of a lack of something, something greater than all this, a haunting that will not down, and that keeps away from me the satisfaction that I dreamed was to be mine? Why is it that in the very middle of life I am a broken, shaking man, already with a

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sense of life primarily behind me, unable to enjoy the things I have so persistently worked for and that I can now have to *unlimited extent*? Why is it that my wealth and position and success do not satisfy; that they are not what I thought them; that something within continually cries out for something else and that allows me no peace? How have I miscalculated? What is it that I have missed? What overlooked? Wherein is my lack? Great God! have I really missed the road?

Whenever a man or a woman gives more thought, more time and attention to the mere accessories of life than to the life itself, there is an *inner something* that arises to protest and that will not down. If one refuses to heed it, there is no abiding satisfaction then to be found. Moreover when the cloudy or the dark day comes, as come it inevitably does now and then in every life, there is no refuge to fall back upon.

So when a friend, a man of a very wide experience, said in conversation a little while ago, "It is after all a good thing for one to have a little philosophy in his life," he voiced a truth that increasing multitudes of men and women everywhere are feeling, indeed even saying for themselves. They are finding such a basis not only advantageous, but many are finding it *essential*. Others are finding that

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their standing-ground, their help, their source of abiding satisfaction rests in Religion.

Philosophy is being more closely related to life. It is being made more concrete, practical, helpful,—it is therefore becoming the priceless possession of ever increasing numbers of thinking men and women.

When, therefore, Henri Bergson, with his marvellous insight and intuition, comes to the metropolis—the commercial metropolis, if you please—of the New World, for a series of lectures, thousands lay by their work to go up to hear him, and as many thousands are turned away through lack of room for their admittance. Men and women are inspired to greater depths of thought and feeling—and who could help being so inspired—by his spiritual basis of life, his system of “creative evolution,” his teachings of self-help, and of the almost limitless possibilities of human life and endeavour, that “joy and happiness are great impulses to prolonged and more highly developed life.”

Even then he is formulating and systematising, but with a wonderful grasp, the thoughts that have stirred already in the minds of other men and women of depth and insight. The following extract from a recent letter from that clear thinker and keen observer and one of our foremost men of letters, John Burroughs,

seems therefore not strange but natural: "I am going to New York next week to hear Bergson. He has turned my head with the finest philosophical wine I ever drank—real champagne of the spirit. His work comes home to me because I was a Bergsonian fifty years ago."

Out from the little Old World city of Jena—forever associated with the life and thought and the personality of Goethe and Schiller and Fichte and Hegel and Schelling, Rudolf Eucken comes to the same metropolis, as well as to various centres of learning, with his wonderful inspiration for both mind and heart, and gives to Religion and to a more Christian Christianity an impetus that attracts and entralls great numbers of men and women. Of a wonderful religious insight in addition to his keen philosophical perceptions, his philosophy of "Activism"—reflection and meditation to be followed by *active creative effort*—is giving to multitudes that better balance of life that so many in our day are finding they stand so keenly in need of.

By virtue of his own native and deep-seated interest in religion and Christianity, he is helping, as perhaps no other individual of the present time, to free, especially the latter, from the encrustations that have fastened around it, that are tending to stifle and to kill its Spirit, rob-

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bing it thereby of its power to draw, impress, and move men, as all things that become institutionalised in time inevitably do. This is why it is so absolutely essential that things be often referred back to their beginnings.

His is not a "call to the cross," but a call to a far more valuable and useful thing—a call to the *life* and the *teachings* of Jesus. On account of his unusual twofold religious and philosophical basis, he is unquestionably one of the greatest and most valuable forces in contemporary religious and philosophical thought in the world to-day.

And then in our own midst, William James, too large to be cabined and confined by the influences, the thought, the terminologies of academic walls, or to give time to the disquisitions that not one in a score of thousands find interest in, because they are more interested in the actual helps to free, active, wholesome living,—gives to the world his philosophy of "Use." It is a philosophy pre-eminently of life, in that it helps one concretely to know himself and his inner powers and forces; in that it helps men and women by the thousands to *live*, instead of giving merely thoughts about thoughts about some particular terminology or concepts or even phases of living.

Through his recognition of the element of "use" in the daily living of men and women,

and his simple, concrete, and therefore effective presentation of his philosophy and metaphysics, he becomes world-wide in his influence and helpfulness. He becomes the most significant—the greatest man in his chosen field—that has ever been connected with any American institution of learning.

With such, shall we say giants, as guides, is it any wonder that earnest men and women everywhere are getting helps that are further calling out and that are supporting those intuitive perceptions and realisations of their own, those Divine inner promptings, those voices of God speaking within their own souls? It is not to be marvelled at that multitudes are now getting hold of a *philosophy of life*, a *religion of life*: they are finding that such a philosophy and such a religion is a real, vital, telling thing—something different from that they had formerly supposed.

Where formerly was doubt, fear, weakness, darkness,—even blackness at times,—there is now faith and hope and courage and greater love and more abundant power—the fulness and the glow and the satisfaction of *effective active living*.

These are finding that there is no such thing as "Fate" in the sense of something that has been determined and fastened upon one from without. They are finding that a man deter-

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mines his own " fate " by the thoughts and the emotions he entertains and lives most habitually with; by the Centre which through the medium of his mental life he relates himself to, and that his thoughts and therefore his acts—his entire life—radiate from.

The greatest teachers in the world's history have somehow been those who have led the minds and the hearts of men most intimately to a comprehension, and then to a realisation, of their own personal relations to their Source. The eternal questions are always personal questions with every human soul. What is the Source of our life? What is the Source and the substance of our strength? Wherein lies our salvation?

Every life, to be successful or even satisfying, must have a Centre to which it definitely relates itself, and from which all its aspirations, all its thoughts, and all its acts radiate. The one who as a great world teacher has brought to mankind most completely this knowledge, was a simple Judæan Carpenter, with a Divine self-realisation at once so natural and so complete, that it gave him a personality uniquely powerful and pleasing, through which poured a great life message that captivates, that inspires, and that redeems all men and women who really grasp, who appropriate, and who live it.

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He did not come to found a new Religion. His sole purpose was to give a simple, clear-cut statement of Life, through which he hoped to arouse the people of the age in which he lived to the Spirit of religion, in distinction from the dead ecclesiasticism and formalism that prevailed so completely among them. His message—that he first realised and lived and then thought—was so startling and so unique, that it was difficult for most of those to whom he directly delivered it, on account of their formalism and their tendency to material interpretation, fully to grasp it. When, then, many years later a great complex organisation was built around his personality, by an age and a people incapable of understanding the real spiritual content of his simple, direct, open-air teachings, as also his life, a foundation was used that was false in its conception, and that has inevitably led to the same formalism and materialism that he found in his day, that he condemned and that he endeavoured so earnestly to have removed, that the spirit of the Living God could once again emerge and dominate the minds and hearts of men. We are therefore now a long way from the simple Fundamental of Life as given—and devoid of all mystery—by the supreme Master of Life on those clear Judæan hills so many years ago.

Modern scientific discovery, Darwin with

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his epoch-making theory of evolution, archæological findings of most significant import—all have combined during the past fifty years or so to throw streams of converging light into early beginnings. The result is that many sections of foundations have crumbled, and an infallible Pope, an infallible Bible, an infallible Church have gone forever.

An intense earnestness in the quest of Religion—a religion of the spirit that relates itself intimately to the affairs of everyday life, is animating vast numbers of men and women everywhere, and is making them profoundly dissatisfied with modern Ecclesiasticism with many of its now untenable tenets. Many are even questioning as to whether organised religion as we have it in Christendom to-day, is not standing directly in the way of the vitalising and redeeming message of life that the great Judæan teacher gave to the world. Thinking men and women everywhere are therefore demanding that there be a complete reformation of Christian faith to meet the light and temper of the times. And the great beauty of it all is that as organised Christianity has been gradually losing its hold, through an ecclesiastical system complex and complexing, all classes and conditions of men are getting an ever deeper admiration and love for the unique and winsome personality of the Carpenter. All

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over the world increasing numbers, independently of creed and organisation, are seizing his great Fundamental, with results that are making the old, for them, forever impossible again. Jesus is too great a character, his is too great a message, to be allowed longer to remain the property of any organisation, and the bonds that have held them are now bursting asunder.

As there is no such thing as a real religion or a philosophy of any vitality that divorces itself from life—and every act of every-day life—so there is no such thing as a religion or a philosophy that does not project itself into the life of one's community and straight into matters of village, city, state, and national government—into practical politics. As religion and philosophy need the contact with active affairs to keep them from a weakly and selfish sentimentality, so political life needs the broadening and the unself-centering influences of religion and philosophy to make the machinery of government a true expression of the will of the people; to serve their purposes, instead of allowing it to get into the hands of bosses and political rings and gangs for the purposes of exploitation and loot, and thereby the eventual degradation of the people.

The one great cause of our undesirable political conditions, and the reason our machinery

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breaks down, especially in connection with our municipal life, is the fact that the average citizen—*you and I*—does not give the time and attention to these, our matters, that we should give to them, but instead we allow little groups of men to get hold of affairs and do our governing for us.

The fact of the coming of *Democracy*, world-wide in its entry, and differing from anything in Democracy the world so far has ever known, and advancing everywhere with rapid strides, is probably the most pronounced and the most significant fact of this our time. The thought and the endeavors of the *best* men and women of the time are now giving themselves to its fuller consummation. To them in great measure is to be attributed this political Renaissance that is among us. Political expressions of the type of the following, recently given utterance to by Woodrow Wilson—now President Wilson—give abundant evidence of this:

"We are upon the eve of a great reconstruction. . . . We stand in the presence of a revolution—not a bloody revolution, America is not given to the spilling of blood—but a silent revolution whereby America will insist upon recovering in practice those ideals which she has always professed, upon securing a government devoted to the general interest and not to special interests.

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"I believe, as I believe in nothing else, in the average integrity and the average intelligence of the American people, and I do not believe that the intelligence of America can be put into commission anywhere. I do not believe that there is any group of men of any kind to whom we can afford to give that kind of trusteeship.

"I want to belong to a nation, and I am proud that I do belong to a nation, that knows how to take care of itself. If I thought that the American people were reckless, were ignorant, were vindictive, I might shrink from putting the Government into their hands. But the beauty of democracy is that when you are reckless you destroy your own established conditions of life: when you are vindictive, you wreak vengeance upon yourself; the whole stability of democratic polity rests upon the fact that every interest is every man's interest."

Blessed is the nation whose young men and women early get their lives grounded upon a working basis of religion or philosophy, even though either or both be very simple and fundamental in their nature. And fortunate also are the young men and women, in that the helps born of these are available for the greater portion, rather than for merely the latter portion of their lives.

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They are more fully equipped thereby for the realisation of "The Dream" of the exquisite little sonnet by Edwin Markham:—

"Great it is to believe the dream  
When we stand in youth by the starry  
stream;  
But a greater thing is to fight life thru  
And say at the end, 'The dream is true!'"

It is the author's aim to present in as simple, as concrete, and it is admitted, in as interesting a form as possible, various facts pertaining to these fields of thought—facts that *may* prove of every-day value, to some at least,—in this our common life.

R. W. T.

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New York.

## THE NEW ALINEMENT OF LIFE

### I

#### THE MASTER'S ALINEMENT OF LIFE

There are supreme moments in the life of the race. There are supreme moments in the lives of individuals. The significantly supreme moments in the history of the race occur when some elemental and vital truth in connection with human life and conduct is given utterance to by some great prophet or seer, "*open-windowed to God.*" The supreme moments in the individual life occur when such truths are realised, appropriated, and are thereby made to vitalise aspiration and life.

The greatest saying in the world's history was given utterance to by a comparatively young man in an Oriental town some nineteen hundred years ago. It was in a country at the time under the domination of Roman rule. He was a young Galilean, with but a very limited education of the schools, according to the manner of the times. He had been a coun-

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try carpenter and he was also the son of a country carpenter. His family was of sterling worth, but very poor, and of no special social standing or note in or about his native village. Notwithstanding these facts he had manifested from his early youth a great desire for learning, and had displayed a marked aptitude for discerning the things of the Spirit. He worked with his father at carpentering, and together for some years they journeyed to and fro, in and through the adjoining districts of his native village.

He was pre-eminently one of the "common people"; he shared their burdens and came and went with them, and with them he smarted under the injustices, and at times the cruelties and even the horrors of the then well-entrenched Roman rule. Before he was thirty he began to address little groups of hearers—to teach certain truths that had taken a strong hold on him. He seemed to have possession of certain truths, and a certain unique and effective way of presenting them, in marked distinction from those of his time. His teaching, and especially his manner of presenting it, was in marked contrast with the custom of the time—and there was much custom then even as there is now.

For some time he had been speaking to these little groups of hearers that had gathered in

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and about the market-places, on the hillsides, and elsewhere, of a wonderful truth that had taken possession of him, and that continually cried out for utterance. As time passed he spoke to larger and ever larger open-air gatherings and in larger places;—the crowds were increasing in size as the knowledge of his message and of his unusual way of presenting it became more generally known. We find him now in many large places, among them the larger centres where some of the chief places of worship were located.

The most striking feature of his method was that he cited no authorities for his statements, as was the invariable prevailing custom, but spoke always out of the fulness of *his own* mind and heart. This element was so marked that it even astonished the multitude—as had also his teachings.

It was a religious people, or rather its ancestors for many generations, even centuries back, had been, though the immediate ones to whom he spoke had lost, apparently, all religious sense, and its place had gradually been taken by a well-grounded system of ecclesiasticism in which dogma, the observance of form and ceremony, continual reference to authority, had taken the place of all spontaneous and of all active spiritual life. This seemed to be stationary, lifeless, dead.

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This was so noticeable to this young Galilean carpenter-teacher, to whom his mother and father had given the name Jesus, that he had spoken of it often in their presence. It seemed to affect him so peculiarly that he spoke of it in strong and, at times, sarcastic language, and always in condemnatory terms. In connection with all of his teachings there was a sort of frankness and independence in his manner and in his message that no one could fail to recognise and that no one failed to marvel at. It was so different from what they were accustomed to.

Particularly noticeable was this characteristic on the day he gave utterance to a certain great truth, which he put in such a form that it has become a statement of the greatest truth of all time. Numbers of questions had been asked him as he spoke that day, some genuine and sincere, some with an effort to discredit him, even to make fun of him, partly perhaps because of his lack of standing and education according to the measure of the schools, partly because he was a Nazarene—one of the most “common” of the orders of the people of the time—primarily and unquestionably because his message and his manner of presenting it were so much at variance with that to which the people had been accustomed.

Then a certain lawyer arose and had his

fling. A lawyer was a Scribe, an interpreter or teacher of the Ecclesiastical Law and observances—chiefly the latter. His question was: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

I have called this the greatest saying in the world's history. It is so not because it was given form and utterance to by this wonderful Galilean teacher, though the fact of its coming from him, as his after life and influence have so abundantly demonstrated, gives it a tremendous weight. In its expanded form it is the basis of all religion and the basis of all idealistic and practical philosophy. It is revolutionary, in a constructive sense, in that it will revolutionise the lives of all who grasp and appropriate it, and when grasped and appropriated by a sufficient number it will revolutionise and reconstruct human society from top to bottom.

As he said so often in expanding it—It is the sum and substance of all religion. As he taught repeatedly also, it was the secret of his own wonderful and matchless life, and sub-

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sequently of his everlasting influence. The kingdom of God has come nigh—the conscious union of the human with the Divine—open-minded, open-hearted, “open-windowed to God”—the voice of God speaking immediately to and through the soul of man, the one and only source of all divine guidance as well as of all inspiration. It is the conscious, vital realisation of our essential oneness with the Universal Divine Life that is the source and the essential essence of all life. It is in essence the same as his injunction: “Seek ye first the Kingdom of God and his Righteousness and all these things shall be added to you,” followed by the kindred injunction: “Neither shall they say, ‘Lo here’ or ‘Lo there,’ for, behold, the Kingdom of God is within you.”

His teachings and his personality so astonished them and so enthused them, that they said, “Never man spake as this man.” He vouchsafed no authority for his teachings because they were of such a nature that they needed no authority. They appealed so to the inner consciousness of the people, that they recognised, *intuitively and at once*, that the truths he was uttering contained their own authority.

They had only to be heard for the consciousness of those who heard them to spring forward and recognise them as great personal and uni-

versal truths. We can scarcely wonder that the people heard him gladly and went to hear him again and again, and that soon great multitudes came. Why? Truth uttered simply, forcibly, impersonally, by one whose spirit has been touched by the Divine fire, arrests, captivates, impresses, and moves all honest men and women the world over and in all times.

The young Galilean teacher's vivid and thoroughly crystallised conception and presentation of the allness of God, and of the right and the duty of every man realising and living continually in the thought of his oneness with the Divine life and power, reveals and releases the hidden springs of wisdom and insight and power within. God in the soul of man *speaking directly*—the seat of all authority and religion. It is the one all-inclusive thing which brings all other things as a matter of sequence. It puts man into such relations with God that it saves him from dead forms, as well as the fears and forebodings that these dead forms are usually built upon. It saves him from an ecclesiastical formalism that has so many times so hidden the light and stultified the soul, that the spirit of the living God dwelling intimately within if consciously and vitally realised, has found no recognition.

It is this great fundamental truth that was the basis of Jesus' life and that was the sum

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and substance as well as the crowning glory of his teachings. It is so absolutely universal in its application that it needs no authority other than its own inherent truth, to do for us to-day and for any age, what Jesus worked so ardently and so faithfully for it to do for those with whom he came into more intimate contact, and who listened directly to his teachings.

## II

### JESUS' HABITS OF LIFE AND THOUGHT: THE CONDITIONS OF HIS TIME

To understand more definitely his own recognition, and further, his use and application of this great truth, it is of value to get an adequate understanding or rather picture of the condition of the people of the time with whom he came in contact.

The people of Judæa were a portion of a race that had been a very devout and God-led people. Many inspired ones had arisen in their ranks—many prophets and great teachers. The time had come, however, when they had become settled in the dead-level of the commonplace, through tradition, through dogma, kept alive and administered by a well-founded ecclesiastical institution or system. The soul's windows were not kept open toward Jehovah as formerly, but now toward Jerusalem.

All inspiration had gone, it was all form and ceremony—the spirit was nowhere. All teachings were based upon the teachings of the in-

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spired ones of former times. There was no longer any realisation among them. The church, the law, authority had become everything. There was no utterance of anything without, "it is said," "it is written," "the prophets have said," "Moses has said," "thus saith the Lord." The organisation of ecclesiasticism with its dead dogmas had taken the place of the living spirit speaking and moving through living men. The spirit was dead; the empty forms alone remained.

Into these surroundings came this young Judæan teacher, who had this clear, this almost startling, this mighty vision of the essential oneness of the human life with the Divine, with all its tremendous possibilities, not only for himself, but as he never failed to teach in season and out of season—for every human soul.

He despised their dead forms, their harking back continually to, "it is written," "Moses taught." He spoke with such simple candour and with such vigour that those in authority—the church officials and overseers, and the members of the established society, ridiculed him and grew to despise him; but when they fully perceived how the common people heard him gladly, and how they were enthused by his teachings, then they feared him.

They tried to trap him, they passed certain

remarks about him, his parentage, his kinsfolk, his humble calling—that of an ordinary day-labourer—a country carpenter. They accused him of sacrilege and of blasphemy. Had he not—in their eyes—spoken slightly of Moses and the prophets? Had he not presumed to speak on his own authority and not on the authority of the church? Such was one type of opposition that he encountered and in it lurked a danger.

Then there were the Roman governors to contend with, representing the might of the Roman Empire. Although still powerful, Rome had already entered upon her decline. Long before this the seeds of national destruction, through appalling excesses, had been sown. She was merciless in dealing with subject peoples, and her ever-growing and shameless greed for gain was driving her at a merciless speed. In addition to the regular sums collected in taxes and tributes, vast amounts were realised from the sale of slaves—numbers of which were captured in her conquests. At first this was but an incident, *a result* of a Roman campaign—the driving away and the selling of her captives as slaves. The demands of her rulers for money in their extravagances and excesses became so great, that conquests began to be carried on solely for the purpose of gain through loot.

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Many times after the conclusion of a campaign, the sale of the *captives as slaves* not only paid the entire expenses of the campaign, but netted large sums to the good. At the close of one campaign fifty thousand slaves were sold; after another between a hundred and a hundred and fifty thousand. Her wars became matters of business, her campaigns raids. But a few years before this some thirty thousand Jews were captured and made into slaves. There was a time when almost the entire populations of towns were carried off and sold into slavery. But forty years after this period in the life of Jesus a Roman army swept over and captured Palestine and carried off a hundred thousand of his countrymen.

So, when this teacher appeared who seemed to recognise no authority, who was quite as much of a fanatic as his cousin John—the Baptist—and whose teachings were based upon a much deeper foundation, Rome began to take notice. They were daring things for him to do, to teach a truth that would make men and women stand upon their own feet; recognise their own worth and their own rights. It would lead inevitably in time to the exchanging of their spirit of servility in slavery for that of independence and freedom. Give these truths to a sufficient number of people and it means damnation to all authority *as it was then constituted.* It is

little wonder that he became recognised as a "stirrer-up of the people." It was a brave but a dangerous thing to do. He was killed for it within two short years. But a God-inspired man sees his vision, follows where it leads, stops not to count or even to recognise the cost—because he cannot do otherwise. Even with a recognition of the costs to him personally, for he realised them fully before he paid them, not for a moment did he hesitate to give forth his message. Those in authority thought that by killing him they would put an end to his influence; but they reckoned without their full data. The same thing has often been repeated since his time.—

These, then, were the conditions of the times: a people of an ancestry for generations back to whom the voice of God was not unknown in that it had spoken frequently to them through various ones of their prophets—men who were capable of hearing and interpreting the divine inner leadings and of speaking them out as recognised authorities to the people. It was a people, however, who had come under a time when all direct leadings, all direct relations with God had become merely a memory. Their religion had lost its vitality, as had their institutions and their personal relations. A well-established, a dead, dogmatic, ceremonial system, one that continually harked

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back to its former leaders and teachers, was in existence among them. This was one of the chief characteristics of the time.

Another chief characteristic was that this once proud people was now in a state of bondage and was under the domination of the Roman Empire—at this particular time perhaps the most merciless ruler in the world. Her chief motive had become taxes, tributes, loot, that her rulers and ruling classes might live in an excessive luxury and display that had already degenerated into bestiality, and that was driving them, as well as the Empire, to destruction. Under these conditions nothing seemed to satisfy her insatiable greed. Her subjugating hand had already reached and covered all Judæa and all Palestine.

For a long time there had been a tradition that a Messiah, a deliverer, would come to them. They had grown weary in waiting. Notwithstanding this they were always expectant, and there was a tradition among the more lowly that he might be born in any, even the simplest and humblest home. In an exceptionally humble home—his father and mother, earnest, devout people, but smarting under the injustices and the tyranny of a foreign rule as all their neighbours and kinsfolk were—Jesus was born. Following him came other brothers and sisters.

As was the custom of the time he learned the trade of his father, that of a carpenter, and worked at it. So far as we know he had not received the regulation education of the religious schools. From all accounts, however, he early showed a marvellous aptitude for the things of the Spirit. This gave him a great and clear vision of the divinity of the human soul, of the indwelling of the Divine in the human in the degree that the human through desire and will realises and appropriates it—the Fatherhood of God and the Divine Sonship of man, and following it as a matter of sequence, the tremendous fact of the Brotherhood of Man. He became so possessed with this truth that he set out in a definite way to realise it for himself, which he did with a wonderful completeness. He spent but little time at public worship—the prescribed forms, rituals, and ceremonies of the established religion—but he spent much time out on the mountain-side alone in communion with his Father. The more he did this the less the religious teachings of the established order impressed him. He soon began to realise the hollowness, the uselessness, and more, the deadening influence of it all.

Finally, in the fulness of time, he responded to the call from within and went about, at first in a very simple manner, presenting this

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great saving truth to the people. At first it was in his own immediate neighbourhood to little groups where his kinsfolk, his brothers and sisters, and his neighbours were.

He claimed no supernatural power for himself: he never made mention of it. He possessed and exercised—to them—unusual power. He attributed it not to himself, but to the power that worked within him—It is the Father that worketh in me. My Father works and I work—it all seemed so natural to him. He never claimed any unusual birth, and he never even mentioned such a thing. Such a thought undoubtedly was entirely foreign to him. He was looked upon as the son of his father and mother, the same as his other brothers and sisters were. The matter of a manner of birth in violation of the established laws—a supernatural birth—was forced upon him when his simple, direct teachings of the divinity of human life were perverted, and his great and unique personality was taken to build an organisation upon by an age that could not understand the basis of his vision and his own self-realised union, that he laboured so hard and so earnestly to impress upon his hearers and even his immediate followers.

He formed natural human attachments; he spent much time with his few congenial friends, but more by himself in communion

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with his Father. He counted gain, reputation, everything secondary to the giving of his stirring message to all who would hear it.

He used simple, homely illustrations in the presentation of his teachings—illustrations cast many times in the form of parables that all could understand. They were always illustrations and parables taking the tang of the common life—the workshop, the tilling of the soil, the husbandman and his vines, the shepherd and his flocks, the cattle on the hillsides, the ox and its yoke, the fields and the flowers, the market-place with its children playing about, the labourer waiting for his hire, tradesmen and customers doing business, and where all classes gathered and gossiped. Feasts, marriages, and waiting on marriages, all were used by him in his efforts simply, concretely, convincingly, to present his truth.

He did not attempt to found any new religion; he brought no new religion, never made mention of any such thing, but on the contrary, he declared that his purpose was not to destroy but to fulfil—to awaken in them the spirit of the living God to which the age was dead. His teachings, the same as his illustrations, were of the simplest. Anything with an element of mystery or shrouded with mystery, was entirely foreign to him. He told in plain simple language the secret—not the mys-

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tery—of his own insight and power. He lived always simply, communed much with the Father, took himself often from his associates for quiet and communion, and always went back with a renewed message to the people.

This wonderful truth—the redemption of man to an active fellowship with and life in God became his all-absorbing idea. Even friendships and, in time, ties of relationship became secondary to his making this great helper and beautifier of life known to those who heard him. He chose his simple followers, all from the same humble walks of life, possibly that they might come the more as open channels to hear, to learn, and to help interpret his message. Probably his choosing of them was because they were the most available, and it never occurred to him to choose any others. Some of them were simple fisher-folks, with a limited education, and most of them were his neighbours.

He had a vision and hopes of his teachings spreading. He incurred the displeasure and he aroused the fear which developed into the hostility of the powers that were—ecclesiastical, social, economic, and civil. He trod upon tradition and he set at naught authority in religion. He was a stirrer-up of the people, and as his teachings spread, they were arousing the people in hostility to their overlords.

He foresaw his probable fate. He dreaded it, but was not deterred in his course by it. It was by no means uncommon to do away with those who for any reason incurred the hostility of the ruling powers. He prayed in the anguish of his heart that if possible he might be spared this end and this shame. He was put to death in a manner common to the times. Crucifixion was the Roman method of dealing death to slaves and felons. He met his death as dauntlessly and as heroically as he had proclaimed his message of the glad tidings. Once when the tortures of the human almost overcame his divine self-realisation, and his faith wavered and his anchorage for the moment almost gave way, there was revealed the most pathetic feature of his entire life. "My God, my God," cried he, "why hast thou forsaken me?" But his life-long faith, and his realisation of his oneness with his Father, after this momentary lapse, gained again the ascendancy, and as his spirit escaped his tortured, suffering physical body, it was with the expression on his lips: "Father, into thy hands I commend my spirit."

There are others who have been misunderstood, reviled, persecuted, and have given their lives, and have given them willingly, for their steadfastness in presenting and in standing for a great truth or ideal that so possessed their souls, and that so pushed them on, that they

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could not do otherwise. There have been many before Jesus' time and many since his time. None, however, have willingly paid the penalty for a more universal, a more far-reaching, and a more soul-inspiring and soul-saving truth than did this young Galilean with his God-filled mind and heart. His teachings of the union of the human with the Divine, of man's direct personal relations with God without any intermediary, were upsetting the very foundations of the whole scheme of the formulated ecclesiastical system of the time. He was giving forth a great living truth on its own authority in distinction from the authority of Moses and the prophets. He was not seeking to set up his own authority, but he was nevertheless challenging the authority upon which the very foundations of their dead but all-compassing religious institutions were based. No man—no one—when we fully appreciate the conditions of the times, could do this in the way he was doing it and remain unmolested.

To an economic and political slavery, which has its basis always in human degradation, these same teachings of self-respect of Jesus were becoming a great menace. To render unto Cæsar the things that are Cæsar's, and unto God the things that are God's, is not a way of showing a healthy respect for an authority that has established an economic and

political slavery in any land. The teaching—*Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thou shalt love thy neighbour as thyself*, builds an entirely new foundation for all human relations. Institutions founded on custom, and laws as well as authority established by force, cannot remain safe when this new foundation for humanity is laid. At the instigation of the ecclesiastical authorities the Judæan teacher is ordered to be put to death by the Roman governor of Judæa, Pontius Pilate.

But already a great truth has been liberated to the world—a great truth that if at all adequately perceived will spell the doom of all external authority over men's minds and souls by liberating the spirit of the living God within them—a truth that if carried into effect will spell the doom of all ecclesiastical and all political slavery.

# III

## THE EARLY CHURCH OF THE DISCIPLES: WHEN ROME THEN ANNEXED, RO- MANISED, AND EMASCULATED CHRISTIANITY

The young Galilean's followers, who could even then scarcely understand the real import of his teaching—for he had to labour so hard many times to keep them from giving a material interpretation to his teachings, to which they were so prone, instead of perceiving the *living spirit* which breathed through them all—were at first apparently lost without him. They could scarcely understand the situation. They gathered together to take counsel as to their own movements and to cheer and encourage one another in that he had gone from them. They had received a wonderful inspiration from such close contact with him, and a fire and a zeal had been kindled within them that brought them soon to a realisation of their new-found possessions and responsibilities. Others joined them, and they set out in a very simple manner to carry out their Mas-

ter's injunctions to them and to spread his teachings.

They began to formulate his teachings, but without his own living spirit, and being bred for so many generations to forms and ceremonies, it was but natural for them to incorporate some of these into their formulations. It could scarcely be otherwise. They on the whole remained, however, true to their Master—a simple-minded, earnest band, and gave forth a simple teaching.

Other little bands sprang up here and there, and gradually took the form of what later were called Churches. The Galilean never set about to form, and probably never thought of any organisation. He probably would have discouraged it had he foreseen it. He established no church and had nothing whatever to do with the formation of such. He never talked with his disciples in terms of religion—it was always of life; the realisation of the Christ within as he himself had realised it; of love one for another, and of service.

It was many years after, that accounts began to be written of his life and teachings. These early Churches were in reality little groups which might properly be termed "communities." They held things in common, they helped one another, they stood by one another in their persecutions for they were never free

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from these, in some cases they healed the sick and they succoured those in distress—they endeavoured in a simple but wonderful way to carry into actual life the spirit and the power of their Master's teachings. They aroused great interest at times, and we are led from various accounts to believe that through them numbers were converted to Jesus' teachings.

They were persecuted, at first, chiefly by their own people. The immediate disciples and the earlier followers associated with them, remained staunch adherents to their nationality. Says a thoughtful writer: "For years Christianity was scarcely more than a sect of the Jewish Church. Those years of intense internal and, as it were, chemical activity were necessary to assimilate the new to the old. If even Jesus had come forward with an absolutely new Gospel he would have found no point upon this earth at which he could attach that Gospel to the hearts of men. He might not have gained one follower. That is proved by the fact that Jesus' personal disciples, Judas only excepted, remained pious Jews to the day of their death, for the most part like other pious Jews, with one difference—they believed that the Messiah had come."\*

These early Christian bands—they were first

\* "The Living Word," by Elwood Worcester.  
Moffat, Yard & Co.

called Christians in derision by their enemies—gradually grew into more numerous communities. They were animated by a wonderful spirit. They began to make a stir and the more earnest ones carried their teachings into more remote parts. They were carried, among other places, to Rome. They began to attract outsiders. It was about this time that Rome began her more active persecutions. To show their zeal and patriotism for Rome certain ones began to be particularly active in their houndings and persecutions of these lowly and despised Nazarenes, the Christian dogs as they were called.

One of the most ardent and enthusiastic of these was one Saul, Saul of Tarsus. A Jew by birth, and the follower of Israel's religion, such as she then had, he later exchanged his early associations for Roman citizenship. He had received a university education, and he had taken great interest in Greek philosophy and metaphysics, which he had encountered in an abundant degree at Rome. He had but little sympathy with the common uneducated classes. He was thoroughly Roman in his ideas of authority and the recognition of authority. He was one of an intense nature and had to a marked degree the qualities of a leader. He had heard of and had come in contact with these active and now rapidly growing

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bands of Christian followers of lowly origin. They did not take kindly to Roman culture and authority and display, and they manifested but little sympathy with the cultured ruling classes. They, in turn, were held in contempt by these same classes, and their following was increasing so rapidly that it was showing marks of a distinct menace to Roman institutions and authority. That the movement be retarded or stamped out, and that its chief instigators be suppressed, became a patriotic duty on the part of zealous Roman citizens.

There was no one, perhaps, who held these views more zealously and who acted upon them more diligently and aggressively than this same Saul. One day he was on his way to a neighbouring place, Damascus, to combine with others in some fresh persecutions of these little but rapidly growing bands of believers. On his way there something happened—just what it was we perhaps never will know, but the *light* he saw was a different light—and after he had recovered he straightway became an ardent espouser of the teachings of those he had so vehemently persecuted. He was earnest and sincere now even as he had been before he had seen this new light. His grafted Roman citizenship and associations and culture enabled him to have but little sympathy with the Galilean band. He recognised their source—their

leader, the Galilean teacher—but he had no sympathy with and would have nothing to do with his disciples and immediate followers, those who had come in close personal contact with him, and to whom he had given direct instructions in regard to the spread of his teachings: those who had been very near to him and close to his sympathies, and of whom he had said: Ye are they which have been with me in my temptation.

After this change had come upon Saul he had changed his name to Paul. He had never met Jesus. He had the pride of the scholar, and he even takes pains to say that he had not obtained his Christianity from the original disciples. He apparently, for a time, went into the desert and there worked out a religion or a Christianity of his own. A little later he said: "Immediately I conferred not with flesh and blood, neither went I up to Jerusalem with them that were apostles before me; but I went into Arabia."

Had he possessed the simplicity of mind and heart of the Carpenter, those qualities loved and recognised by him as the open way to the highest attainment and usefulness and that he so earnestly and systematically taught, he would gladly have welcomed contact and association with his Galilean disciples and followers. He would have recognised that Jesus

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evidently had a recognition of a great fact when he said: "I thank thee, Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

At the start evidently Paul thought that if Christianity was to reach and was to be accepted by the more cultivated and higher standing Romans, it would have to be divorced from these common working-class followers and disciples of Jesus, and be presented on a more philosophical and cultured basis. His own immediate followers evidently shared in this thought. He and they seemed utterly incapable of appreciating or of understanding the simplicity of Jesus' teachings, as also his purpose and personality. His associates were also those of the more cultured schools of Hellenistic philosophy and metaphysics, which were now so numerously represented at Rome.

By virtue of this total lack of sympathy—*perfectly natural as we survey it*—there grew to be two groups of Christians—Jesus' own disciples and their immediate followers, the Galilean crowd, and the group represented by Paul and his fellow Hellenistic-Roman followers. Theirs became a thoroughly Romanised type of Christianity and with the Galilean band they had but little if any sympathy from the very start. The two groups were continually at

variance one with another. Later followed open ruptures and even quarrels, as we find narrated in the Acts and elsewhere.

It was unquestionably a difference in spirit which would lead inevitably to a difference in interpretation of the teachings of their common Master. It was the difference between the fundamentally democratic and "of the people" nature and life of John, James, Peter, and the rest of the Galilean disciples and followers on the one hand, and the Romanised, imperialised culture and requirements of Paul and his converts and followers on the other. The former, on account of their more humble origin and their lack of scholarship, but giving undoubtedly the purer teaching and spirit of their Master, became the more despised and hated and the more bitterly persecuted. The others, on account of their more active propaganda and reaching out into the more distant parts by regular and systematic journeys, grew the more rapidly.

We cannot do otherwise than admire the zeal and the earnestness of Paul, his remarkable literary ability, and also the honesty of his intentions in presenting Christianity so that it could find acceptance on the part of the cultured classes; but at the same time we cannot shut our eyes to the fact that the stream was diverted almost at its source, and that

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through it we have a Christianity radically different from that which the Judæan teacher promulgated—It is through this channel that the Christianity that has come down to us has flowed.

The element of authority on the one hand and subjection to authority on the other, the governing and the governed, the ingrafting of forms and ceremonies from a pagan religion—that of Rome was essentially pagan—into a religion where the spirit and the direct communing with God without any intermediary was taught to be the chief thing, the nonentity of woman, and the teaching of her subjection to authority as was taught by Paul—these and other things indicate how the stream was turned and how the original teachings of Jesus have had injected into them various elements and concepts that were never intended.

Rome's persecutions of the Christians continued unabated. They displayed, however, such ardour, and the movement such vigour that it grew in spite of all the hardships and persecutions they were compelled to undergo. With many insurrections at home and with uprisings on the part of her conquered peoples almost continually abroad, all of which took great amounts of money to suppress, she found herself many times at her wits' end, for she was not the Rome she formerly was. The more she

could reduce these uprisings the less would be the cost to her.

Finding that with all her efforts she could not wipe out Christianity, she did the long-headed thing, that for which she had become already universally noted—annexing anything she could use for herself—she annexed it. She took it over and made it into an institution which she could use to her own advantage. She was always *practical* and what she couldn't accomplish in one way she always managed to accomplish in another way.

The Roman brand of Christianity was already so changed into a system resembling somewhat her own systems, that she did not find it difficult to adapt it easily to her own conditions and institutions. She set out forthwith to imperialise it, and with it she imperialised its Founder. Under her manipulations Jesus was made to doff his carpenter's apron and his plain coarser garments, for the imperial purple and various other trappings. His teachings were raised or rather changed from a religion for the common people, the common life for which he directly gave it and intended it, to a religion of the upper, the governing classes. Greek metaphysics, injecting into it a form of speculation and controversy and mystery, had changed it from the simple hillside teachings of Jesus, always out under the open

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sky and clear as the light of day, to a religion of speculation combined with authority.

Regular systems were now organised, and in order that Christianity might be made easy and more adaptable as well as congenial, a theological system modelled completely upon Roman lines was worked out. Many of the Roman pagan customs and institutions were carried over into the new system that she evolved. Many of her civil observances were also made a part of it. Says an authoritative modern writer:

"Consider for a moment the attitude of Christianity to the Roman world. The Roman religion, be it remembered, was not a spiritual religion, it was not a philosophical or teaching religion. It was incredibly hollow and external, and the Romans themselves were so tired of it that they were ready to exchange it for almost any religion that could speak to their souls in the name of God. It was an affair of temples and material sacrifices, of shows and processions, of festivals spread over the whole year, in honour of innumerable deities. But it was a wonderfully organised religion, simply because it was the religion of the greatest organising people that the world has ever seen. It is interesting to see how many concessions Christianity was obliged to make to Rome, and how many of the old Roman customs Chris-

tianity accepted bodily. To read the writings of those who are learned in these matters, one would suppose that Christianity had invented hardly anything. The Romans in accepting the new religion insisted on carrying with them much of their old paganism, even to such an extent as seriously to compromise the Church's original monotheistic idea. For the gods and goddesses she took away, the Church gave back saints, to whom prayer continued to be offered. Gradually, the "Church Year" was formed, in which the most important events were celebrated on the great Roman festivals. Christmas took the place of the Roman Saturnalia, and we give Christmas presents primarily because the Romans gave gifts on the Feast of Saturn. So the transition was made as easy for them as possible, and all that could be adopted by the Church was adopted. The great temples of the gods with a few alterations became Christian churches. The sacraments became more material, and acquired an importance at Rome they did not possess elsewhere. A graduated priesthood was formed. Nuns took the place of Vestal Virgins; and, in particular, the Roman conception of a single co-ordinated universal empire became the Church's highest ideal. . . . The Emperor, Pontifex Maximus, became the Pope. The legates and proconsuls, papal ambassadors and

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nuncios; the governors of provinces, bishops and archbishops; the college of the senate became the college of cardinals, etc., etc. In short, Christianity presented itself to the Roman Empire as little as possible a new thing, and as much as possible an old thing to which the Romans were well accustomed. The Church was compelled to make many concessions and to depart considerably from its own original plan; and yet who can say that those concessions were not absolutely necessary to attach the heart of the great pagan world to Christ?"\*

In order that the annexing of Christianity might seem to have the proper seal, Rome, true to her spectacular nature in all things, went through the process of being converted to Christianity. Constantine publicly and solemnly announced that he had become a convert. To the designation, the Roman Empire, the word "Holy" was prefixed, and we have forthwith and for centuries to come, the Holy Roman Empire. It proclaimed itself thereby a child of Heaven, and another weapon—as the succeeding years and even ages showed—was added to its armoury for its subjugation and exploitation of the people. This she used in a thoroughly effective way. While her armies

\* "The Living Word," by Elwood Worcester.  
Moffat, Yard & Co.

and her centurions could in sufficient force put down insurrections and cow the people, their work was effective only while they were in actual action and their activities were always costly. Now she had centurions and cohorts less costly to maintain, but more effective in their results, in that she had the sanction of Heaven for all of her decrees, and through the power of the anathema she could reach even beyond the grave when she once proclaimed her sovereign decree. The ordinance of "Ex-communication" that she instituted she could use with terrible effectiveness *by virtue of the conditions of the minds of the people of the time.*

An era of speculation followed these deliberate and studied efforts at formalising the life and teachings of the Judæan. Gradually there was crushed out all of the simple but wonderful earnestness that Jesus imparted to his early disciples and followers, and form of expression and observance began to be the chief thing sought for. Gradually more abstruse theories began to be evolved to account for the power and the effectiveness of Jesus' life and teachings, as well as of his purpose—that an age and a people completely out of harmony with them was utterly incapable of understanding. Mystery and speculation inducing superstition took the place of simplicity and

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earnestness and life. Abstractions such as the doctrine of the Trinity began to be evolved and proclaimed.

Jesus, the simple Judaean carpenter on fire with his message direct from God, was so emasculated that he became a sort of king clothed upon along royal lines. Instead of the energising truths of God that he had perceived and lived and had made the basis of his entire life's teaching, becoming thereby the way, the truth, and the life, whereby he sought to bring other men also into a knowledge of a newness of life, the religious arm of the Holy Roman Empire took the most dead part of his life—his death—and made it the chief feature of its system. There has come down to us, therefore, the dead Christ and all the mysteries and superstitions that have been woven around his death instead of the living, spiritualising and thereby elevating message of his life. And see what a change then came about. Instead of Jesus' simple hillside teachings of man's direct relations through communion with God, and as he directly said: "Neither shall they say, 'Lo here' or 'Lo there,' for, behold, the Kingdom of God is within you,"—in brief his teachings of, look up and not down, these were pushed into the background and were thoroughly emasculated by the Church's teachings of the depravity of man, of human degradation

with no hope of redemption except through the mediumship of some intercessor with God.

To play upon the sympathies and the imagination of those who sought deliverance from the effects of sin here and of the wrath to come, a suffering and dead Christ as he hung upon the cross was evolved and used. A belief in his death and his resurrection could bring about redemption, *provided, however, it came always through the Church.* Various rites and ceremonies were invented and used to accompany, or rather as accessories to this redemption. The superstitions of the people—and we can hardly realise the extent to which superstition prevailed at the time—were utilised in connection with the mysterious way, understood only by the Church officials, whereby forgiveness of sins and redemption, coupled by the guarantee of a pass to heaven after death, were brought about.

Then were introduced bells and candles and vestments and ceremonials and incantations and terms unintelligible to those who heard them, and in connection with them collections and fees, and at times heavy payments for services rendered. It became access to God through the mediumship of another. It became a long, long road from Jesus' day. No man's soul was his own—"Loyalty to the king and to the Church" was to be observed by all

men in fear of the anathema or of eternal damnation. The Church's authority was signalled by the Pope. Organised religion became all-powerful. The Emperor became not only the civil but also the religious head and ruler. The authority of God was invoked through the Pope, who became his divine representative here on earth—he became such representative because a public decree was made to this effect. Rome the dominator found a strong and almost unexpected ally in that her authority in the minds of the people rested upon a spiritual foundation, the Church authority, that through the inventions of the anathema and excommunication could cow many times where the civil authority had failed.

The great majority of the population at this time were slaves. In Rome itself slaves numbered about two-thirds of the population. It was in this maze of speculation and purple and pomp and ceremonial and power, coupled all the while with the subjection of the people to absolute authority, that the canons of the New Testament were formed. The earliest church councils were also held, that gave the tenets of belief, the articles of the creeds, and the general organisation of the Church as it existed on through to the Middle Ages and to the time of the Reformation—and from which all mod-

ern orthodox church organisation has derived its beginnings.

The victims of persecutions now change. It was formerly the Christians that Rome hounded and persecuted, it became now those who would not subscribe to her newly enacted forms of Christianity, or those within her ranks who dared take exception to, or who dared entertain any thoughts or ideas that would at all undermine or jeopardise her absolute authority. She became the enemy of all independence of thought and thereby of all advancement of learning.

Not occasionally, but for long periods almost continually, these persecutions took place. The Inquisition resulted in thirty-two thousand burnings at the stake—a number so vast when we stop to consider it, that it is not only almost unbelievable but almost inconceivable. In this, as in many other wholesale persecutions and burnings, we find ignorance and fanaticism on the one hand leagued with Rome's traditional money greed on the other. The money itch on the part of her governing classes was so prominent and so conspicuous a part of her very life for two or three centuries immediately preceding her downfall and dissolution, that it became and continued at least until the time of the Reformation, an integral part of the religious organisation that was given birth and

formation to by her in the early part of the fourth century.

In its earlier years or rather centuries spiritual authority became the pretext and the cloak for heresies, burnings, robberies, and confiscations. "Her members, and even her priests, had gone from murder to mass and from mass to murder." Torture was allowed on the slightest suspicion. The suspected or rather the victim was allowed no legal adviser, it was not necessary that the name of his accuser be made known to him. He had no right of appeal. He was either imprisoned or burned or in some other way done away with. His family had no property rights, for all his property was promptly confiscated.

Life only, said the edict of one Pope, was to be left to the sons of unbelievers, and it was only as an act of mercy that this was allowed. No recantation was allowed; pity was unknown. There was an equal division of the spoils, for half of the confiscated properties went by decree into the Papal treasury and the other half to the Inquisition. How certain individuals and certain institutions became enriched at the expense of those under them, and through what agencies, it is not difficult to imagine. And what the effect such enrichment through such methods had upon those who were its beneficiaries, the slightest knowl-

edge of the history and conditions of those times will make apparent to all.

When the spirit of an organisation, institution, or system is crushed even temporarily under the weight of its organisation, or where it is stifled by the perversions that creep in and get a sufficient foothold, the harm that is done either in its name or directly by it, is incalculable, as is evidenced so many times in the history of the race.

"Most intelligent persons," says an authoritative writer, "recognise the great good religion has done, and they also recognise the great harm it has done. They remember the seas of blood Catholicism has shed, they have not forgotten the long tyranny of the Church, its bitter hostility to truth. They remind us of the savage and frightful wars which have been waged in the name of religion. When the Crusaders captured Jerusalem, one hundred thousand Moslems are said to have been put to the sword. 'They spared neither sex nor age,' as Gibbon says, 'until they had killed all who denied the Saviour of the world, the Prince of Peace.' Who knows how many thousands were tortured to death in the Inquisition? It is estimated that the Thirty Years' War cost Germany nearly three fourths of her population. The truth of this indictment, the most serious on which our religion can be arraigned,

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the wickedness of its own past, cannot be denied. Those atrocious acts, that persecution of truth, those fearful crimes against God and man, must ever remain the darkest stain, upon the Christian religion, and to-day they constitute the most valid objection in the minds of educated men to enrolling themselves under Christ's banner. Heavy indeed must be the good deeds that outweigh such a multitude of crimes. But though these deeds were performed in the name of the Christian religion, can any one pretend that they were done in its spirit? Will any one say that Jesus looked with approbation on the Inquisition or the Massacre of St. Bartholomew's? All the evils that were wrought by Christianity were wrought in defiance of its real principles. All harmful elements in any religion arise from what is false in that religion."\*

Things and conditions, however, do not remain always the same. The worm turns. Changes come. Spirits too indomitable to be crushed arise. The people regain faith in themselves sufficiently at least to follow a leader of adequate force.

Luther appears in the early part of the sixteenth century. The Church has gotten beyond its persecution stage. The people as well as its own leaders will stand for it no longer.

\* "The Living Word," by Elwood Worcester.

Its inheritance, however, from its organiser, Rome,—its desire-for-gain inheritance,—crops out again in other forms. It pushes it into the most brazen practices in the sale of indulgences and things of a similar nature.

These were so publicly and so powerfully protested against by Luther and his associates and followers, that the Reformation took form, and we have the beginning of the Protestant Churches of Christendom. It was from this same beginning, then, that practically every orthodox Church in Christendom to-day has come. Many things, of course, have dropped from them, but their original foundation was the same.

So likewise for a number of centuries the attitude of the organised church toward knowledge, learning, science, and investigation presents a very dark and unenviable picture. We have but to recall the names of Galileo, Bruno, Copernicus, Kepler, and others that readily come to mind to realise this. Strange is the antithesis between "Ye shall know the truth and the truth shall make you free," as given utterance to by the Church's nominal head, and the persecution of those who were the embodiments of this principle—leaders of the people out of ignorance into light and, therefore, into freedom. Large is the list of these God-inspired men—"Restless spirits and impious

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heretics"—who, under the direct command or with the sanction of the Church, were compelled to undergo all types of persecutions and infamies.

Almost every type of excess was resorted to as always occurs when individuals or institutions attempt to dominate others in thought, in religion, in life. So through a number of centuries all initiative and all independence of thought was crushed; whenever any torch-bearer arose who by any new or different or more advanced ideas would threaten the hold of the Church upon the people, he was thwarted or silenced. Ignorance and superstition are the fertile field for all such domination. The pages of history that deal with these matters are sorry ones indeed.

I am citing these facts not merely for the sake of citing them, but to show that wherever and whenever the organisation becomes the matter of chief concern, the spirit always suffers. These persecutions and inquisitions were carried on under the authority of the Christian Church; but the real spirit underlying Christianity, and those, therefore, who were animated by this spirit, had nothing to do with them.

For centuries all religious leadership was through the dictation of an infallible Pope of Roman origin. An advancing civilisation, com-

ing along very slowly but with gradually healthier and more pronounced ideas and a wider learning, in time stripped authority from him. At first he was stripped of civil authority, and now even in religious matters, there are very few who recognise any element of the infallible. An infallible Pope was followed on the part of the Protestant churches by an infallible Bible. For a long period no question in connection with its absolute infallibility could be raised by any except they were "infidels" or "atheists." There could be no distinction made as to one part or portion in comparison with any other. But with increased knowledge and with continually increasing facilities for knowledge, a great change is not only setting in, but has already set in and is now advancing very rapidly. A great sifting and reconstruction process is now going on.

The Bible is not losing by this; but is rather gaining in its vitalising influence upon men's lives, and as they are understanding its real nature and its contents better, intelligent men and women are valuing it ever more highly. Instead of an infallible Bible at many places unintelligible and perplexing to all thinking men and women, and, therefore, a stumbling block to many, we are getting a Bible that is receiving a deeper reverence from all because it is becoming more intelligible to all.

# IV

## SCIENCE AND MODERN RESEARCH IN THEIR VERDICT ON AN INFALLIBLE POPE, BIBLE, AND CHURCH: THE MYTH OF THE "FALL OF MAN"

Modern scientific research, the findings of the science of Evolution, Higher Criticism, and the uncoverings and findings of Archæology during the past fifty years have all combined to do away with an infallible Bible in the old accepted sense of the term. They have not touched the *fact of inspiration* in connection with it, but they have touched the fact that the degree of inspiration in various portions of it differs greatly. There can be no place in a continually evolving and still growing world for an infallible Bible, any more than there can be for an infallible church or an infallible religion.

While great changes have come about on the part of thinking men and women everywhere in their attitude toward the Bible, a still greater change has come about in regard to

the Church. It no longer speaks with the authority it once spoke with. It fails, comparatively speaking, in its appeal to the great working classes. Thinking men and women in continually increasing numbers are standing outside of it. Hosts of those who have been in it have become indifferent to it. If they have not been in it, they are not being drawn to it. In both cases it is not that they are opposed to it—they are simply indifferent towards it. The rural churches throughout almost all parts of the country, numbering thousands upon thousands, are, with rare exceptions, either dwindling in their memberships or are having hard work to hold their own. Here is a great institution with some of the most splendid men in the world as ministers and workers, that is way below par, so to speak, but with a wonderful field of activity lying before it.

In the meantime young men and women growing up by the hundreds of thousands all over the country, are not being attracted to it. They have questionings and longings and needs and problems that are finding but inadequate means of being answered or fulfilled. They are as sheep without a shepherd. They constitute a great potential army for righteousness, without leaders adequately equipped for leading them. Something is unquestionably at fault.

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Says an alive American minister in a very interesting and suggestive book recently published: \* "The second general statement I want to make, is that we must not allow ourselves to be misled by optimistic statistics that seem to show that church attendance is as common and numerous as ever. We will gain nothing by deceiving ourselves in this particular. Now and then we hear it asserted that the Church is not losing its hold upon the people; that there is as much interest in the Church to-day as there ever was. This, it has been well said, is a 'case of whistling through a graveyard on a dark night.' No, let us not deceive ourselves by allowing our wishes and desires to supplant our judgment. The fact is undeniable, both in America and Great Britain, that church attendance has steadily and seriously fallen off. I have just laid down a book, recently published, containing a symposium by leading English churchmen and laymen, on the theme of 'Non-Church-Going, Its Reasons and Remedies,' which shows that the condition we face here is not local, but general in all Christian lands. There is only one statesmanlike thing for the Church to do, namely, to recognise the facts as they actually are, to face them fairly, to adapt itself to the new condi-

\* "Smith and the Church," by Harry H. Beattys, D.D.. Frederick A. Stokes Co.

tions, and then to throw itself into the mastering of the situation with unabated courage and undiminished faith."

What, then, is the matter? It is not a lack of interest in religion, for religion has an eternal appeal to the minds and souls of men. The greater our advance in civilisation, the greater are our questionings and the greater are our desires to stand in some definite intimate relation with God. It is not on account of a lack of interest or of faith in Jesus, because as he is being better understood, his life and his message and his personality are making a continually stronger appeal to the minds and hearts of all kinds and conditions of men.

The working classes can't understand the mysterious convolutions of the theology of organised religion; but the carpenter of Nazareth—one of them—with his simple life and Gospel, *they have a profound admiration and respect for*. Thinking men and women who also can't fully understand, or who have grown careless and indifferent to the pre-mediæval theological systems and dogmas of present-day orthodox Christianity, are beginning to interpret the life and the teachings of Jesus for themselves.

Freed from the incubus of speculation about him, they are finding new inspirations and life-giving powers in the teachings and injunctions given by him. All classes revere, honour, and

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love the Judæan teacher. They are finding the inspiration of his wonderful life and the inspiration of his teachings of ever-increasing value. But they want the Carpenter of Nazareth, whom they want to interpret for themselves, and not a Cæsarised, Imperialised, Roman enigma. They don't want a Christianity to save them from the wrath of God; for the element of fear has lost its hold and has gone for ever—they are taking their chances rather on the divinity of man.

The Fall of Man they are relegating to the realm of mythology, where it had its origin and where it always should have been kept. Life is so real now that they want a living, truth-bringing, sympathising Jesus whose inspirations and whose teachings are of help to struggling everyday life. They want to be sure also that the Church is honest in both its tenets and its motives, and that it hasn't any ulterior motives—that its interest is really in human souls, and not in an increased or increasing membership.

We have reached a new age, a new era, where fear, tradition, authority must prove itself, must show its credentials, or drop completely into the background, and remain simply as a feature of the past, marking the way up which mankind has been slowly coming. When it comes to religion the great majority

of men cannot be any longer coerced or cajoled by, or satisfied with any beliefs or dogmas of mystery. Mighty truths have come to light during the past several decades, and others are rapidly coming. Men are more interested in "the moving and flowing present" and in the future only as it naturally emerges from it, than in the dead, mediæval, or even pre-mediæval past, although it *has been* a portion of the steep up which the race has haltingly climbed.

The race mind, on account of generations, even centuries of traditional beliefs and teachings, has held to some strange concepts; and the only way we can account for our own beliefs in some of the almost unbelievable things pertaining to religion and to Christianity that we have believed in, or that we have never been quite sure that we never did believe in, is that from our infancy and on through early youth—the impressionable time of life when questionings and a stirring of the religious sense and a certain element of fear are most in evidence—we have lived in the midst of these dogmas and beliefs, and they came almost or quite as a matter of course. In this light they are easily understood. But a new time, different from any in the world's history has come, and we are in possession of an entirely different as well as an enlarged set of data. We are far-

ther away than ever from the age of mythology, from the age of tradition, and from the age of dogma.

We don't take the astronomy, the medicine, the geography of 1413 or of 1513—why should we take its religion?—something that far more vitally concerns us than astronomy, or medicine, or geography. Even the clergy repeat with reservation many things that had their origin even before 1413 or 1513, but that have clung with a sort of stifling hold to the Christian religion of 1913. Some of them we now know are not true, and some are totally valueless to-day—why not then be brave enough to drop them?

Mythology was early man's imaginative way of accounting for phenomena or occurrences that he had not information or knowledge sufficient to explain in any other way. To him it was fact and very important fact. It indicates his state of mental development and advancement. As such, an acquaintance with these early mythological tales is exceedingly interesting and stimulating. Many such imaginative explanations of things took for many generations the form of fact and remained as such until a greater fund of knowledge was gradually accumulated. Sometimes again they remained as fact much longer than we can now believe it possible for them to remain.

Suppose a young man highly intelligent, from some part of the globe where the people had never come in contact with any of the institutions or with any of the prevailing beliefs of what we term Christian countries, America, for example, should one day come, and a story identical with or kindred to the following should be told him: A long time ago, several thousand years it was, before anything existed, God the Creator, created the heavens and the earth and all things in them: the waters around the earth and all things in them. This took him five full days. Then on the sixth day, out of the dust of the earth that he had just created, he created the first man and gave the name Adam to him. Then from a portion of Adam's body—from a rib that he took out of his side after he had cast him into a deep sleep, he created a woman, to whom he gave the name Eve. They were both completed on this day. God was pleased with what he had done, for he had already stated his intention of creating them in his own image, and they were to be his children—the first parents of all his children.

He then placed them in a very beautiful spot—it was a beautiful garden where were all kinds of beautiful trees, with streams of crystal water, and every surrounding was a thing of beauty and delight. In the garden were all

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manner of fruit trees, already bearing fruit and ready to eat.

They were given permission to gather and eat the fruit of all the trees—except one. If they ate of this one, it would be the means of giving them a certain knowledge that for some reason God did not want them to have—at least not then. He then left them, pleased with them and loving them as a Father naturally would. While he was away a serpent, evidently overhearing God telling the man and the woman that they should not eat of the fruit of the One Tree, came along and asked the woman if God had said that they should not eat of every tree of this garden. She replied that they were to eat of the trees of the garden—but of the tree which was in the midst of the garden they should not eat, nor were they to touch it lest they die. Thereupon the serpent said to the woman that they surely would not die, for God knew that when they ate of it then their eyes would be opened, and they would be as gods, knowing good and evil.

Both of them being without experience of any kind, and not knowing whether the serpent was advising them wisely or unwisely, whether it was a friend or a foe, they *did* pick and eat of this tree, apple, or pear, or pomegranate, or possibly fig, for the story says that soon after this they made aprons for themselves

by sewing fig-leaves together. Soon after this God returned and immediately recognised the fact that they had eaten of the fruit of the tree that he had given them orders not to eat of. Adam became very much afraid and confessed that he had eaten of the fruit, but blamed it on Eve, saying that he had eaten of it because Eve persuaded him to, although he was the older and naturally should not have done it merely because the woman had given it to him. But God became instantly very angry, so angry that he cursed the serpent and sent it away saying: "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

He then turned the man and the woman out of this beautiful garden, and making it impossible for them to return, he condemned them to everlasting punishment; no mercy was to be shown them even if they repented of their great and awful sin. He was so angry that he pronounced like condemnation upon the children of Adam and Eve that were still unborn, and likewise upon their children and their children's children through all eternity—or at least until such time as he should repent of his act and get over his anger, and, longing for the return of his children to him so strongly he would establish some method whereby his great and awful anger could be appeased, and a reconciliation could be brought about be-

tween them again. Then, for some thousands of years, millions of his children were born and lived, and dying went into this eternal punishment because of this one act of disobedience on the part of this their common first parents.

Finally God did repent himself—*because of his great love for his children*—and he then sent his Son, who was with him, to the earth to be born here of an earthly mother, but not according to his established laws of all birth. His son was to appease his anger by taking upon himself the sins of all the people of the earth. He then brought it about that he was to be put to death by being nailed to a cross, which was the established method of executing slaves and felons that one numerous branch of his children on the earth had in the meantime adopted. For all those who believed that God's son bore their sins, God's condemnation was raised, and they were to be saved from this eternal punishment. Those who did not believe were still to remain under the condemnation, and dying, were to go as those before them into the everlasting punishment—because of the sin and degradation that fell upon them, coming down through the ages, on account of the disobedience of their first parents in eating the fruit that they were told not to eat.

Infants and very young children who couldn't understand this, or who couldn't do any-

thing for themselves, were also to meet with this punishment, unless their parents succeeded in getting them to a church or to a priest to be baptised before they died. Those whose parents neglected this, were to share the same fate as those whose parents didn't get them there in time. It was in this way that the Fall of Man came about. I am sure that our friend from Somewhere would be pleased with what he would regard as an interesting mythological tale. Intimate to him that centuries ago this was taken and made the very foundation of the religious *System* of all Christendom, and remains so to this day, and he would be sceptical as to your statement. Tell him that it is a positive fact, and he would be astounded.

The creeds of the Roman Catholic, of the Greek Catholic, and of practically all Protestant churches in the world, are based upon the following: that man is estranged from God and fallen. This estrangement and this Fall of Man came about through the disobedience of our first parents, Adam and Eve, in that while still in the Garden of Eden they ate of the fruit of a certain tree that God had commanded them not to eat of; that man is, therefore, sinful and lost, and it is only by some form of *vicarious atonement* that he can be reconciled to the father and saved from the consequences of his fall; that God then sent his son Jesus

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who was to take upon himself the sins of the world; that Jesus was crucified and was buried, that he arose from the dead, and now sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead; that for those who would be redeemed and saved it is necessary to believe all of this. Whoever will repent and believe this, will be saved from the consequences of his own sin and from the consequences of the original sin.

In reply to the question in one of our Catechisms: "How many things are necessary for thee to know, in order that thou, in this comfort, mayest live and die happily?" the following answer is given: "Three things: First, how great my sin and misery are; secondly, how I may be redeemed from all my sins and misery; and, thirdly, how I am to be thankful to God for such redemption."

In reply to the question: "Whence then cometh this depraved nature of man?" the following answer is given: "From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature hath become so corrupt that we are all conceived and born in sin."

Universally accepted modern science has shown us that Genesis in its interesting and poetic account of the first six days of Creation

during which the "Fall of Man" took place, was the imaginative effort on the part of the writer of Genesis to account for a series of facts that must be accounted for, and they were accounted for in the most natural, and in fact, the only possible way at the time.

Some fifty years ago Darwin, after he made his deductions in connection with his theory of Evolution—which marked one of the great epochs in the world's advancement in knowledge—showed that instead of man's being there at the time of the occurrence of the Genesis account, it was many thousands of years or even ages before he appeared on the scene at all. Hence he wasn't there—in or near the Garden of Eden—during the first six days of the Creation, to fall by his own volition or by a prearranged plan of God, who, being displeased and angry with him, condemned him to eternal perdition unless some possible way could in time be worked out whereby his great anger might be appeased. How easy to trace the workings of the early mythological mind in this as in so many other cases.

Then according to the Genesis account upon which one of the very foundations of even modern theology is built, it took God several thousand years to work out a way whereby his children could be saved from this initial blunder of one inexperienced man and woman. The old

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accounts give the total age of the world as some six thousand years—four thousand from Adam to Jesus, and two thousand from Jesus' time to the present. It is indeed saddening to think of all the millions of people in all the nations and parts of the world, who had to undergo this fate before some method of redemption was discovered and instituted.

It is not only well but it is necessary to ask if the bases of some of our modern beliefs are true. Can all the foundations upon which modern theological and Christian doctrine are founded be sustained in the light of facts that we are now in possession of? Modern science, particularly the now well-established theory of Evolution, which is accepted by all scholars and scientists of repute the world over, though they are not as yet fully agreed as to all the methods of its workings, demonstrates conclusively that many readjustments of theory to accord with facts are now necessary. It shows that the Genesis account of creation and of early man is pure imagination; then also of necessity is the account of his "fall." It shows, therefore, that one of the very fundamentals upon which modern theological teachings are based is fancy and not a fact. It, in connection with modern discoveries along Archæological lines, which have produced already abundant material evidence to prove that

the earth is not of the age the Bible depicts, but older not only by centuries but even by æons, has demonstrated the fact that the Bible is not an infallible book. They have not demonstrated the fact that it is not an inspired book, at least in its chief portions, but that it is not infallible.

Recent discoveries in archaeology under the patient toil of eminent men in its field, have brought to light the fact that civilisation has succeeded civilisation to such an extent that we have to go infinitely farther back than the Bible indicates, even in tracing the life of man, to say nothing of the beginnings of creation. As we have unrolled the pages of history and have come in contact with the actual remains of the accompaniments of man's endeavours, we have discovered almost undreamed of chains of facts. Step by step, as excavation has followed excavation, we have found the actual remains of one civilisation built upon the hidden remains of the civilisation that immediately preceded it.

The antiquity of the race has gradually been brought to light "in libraries made of ancient tiles which had long outlived their makers, in fragments of ancient architecture from city after city buried one below the other, and each succeeding city shut off from its predecessors by ruins, by solid earth which intervened be-

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tween each pair. In these ways ever being confirmed by new investigations, by these physical methods which appeal to the physical mind of men, the existence of those old civilisations was proved, and none now ventures to deny that well-nigh endless past of civilised man."

Comparatively recent explorations and excavations have also brought to light additional facts in connection with New Testament accounts, some pertaining even to the life and the direct sayings of Jesus. They may yet bring to light, as some expect, facts and material that may make an entire reconstruction of the New Testament and of the prevailing accounts of Jesus, absolutely necessary. They have helped to make a reconstruction of the Old Testament necessary, and it is not at all improbable that they will make at least some radical changes in the construction of the New necessary.

Their findings have produced facts of such a material and concrete nature that there is no choice but to accept them. They cannot be explained away or discredited as was attempted at first by some of the upholders of our present theological systems in connection with Darwin's theory of Evolution. Finding, however, that Darwin's deductions are not built upon "materialism," that they do not deny the ex-

istence and the power of God, but that they have merely brought to light the way in which God works—the systems of immutable and unchangeable laws whereby he not only has worked, but is continually working, in the process of creation—the early antagonism has abated. Some also are finding, and with gladness, that it is making God and his wondrous works more intelligible and more interesting and inspiring. God's laws are ever working, and it took a Darwin to interpret to us some of their methods. Instead of being a sustainer of materialism and, therefore, of atheism, Darwin's findings, linked with those of Huxley and Agassiz and others, are all powerful in leading men to a divine Creator working with infinite system and order and plan through the instrumentality of great spiritual forces. Says an able and thoughtful writer:

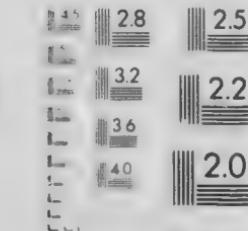
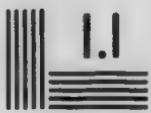
"Ultimately science confirms and inspires all the upward-reaching thought of man and deepens the conviction that the primal germ is not an atom but an unseen spiritual force. 'All things are parts of one stupendous whole, whose body nature is, and God the soul.' A remarkable thing it is that atheism, after trailing its black length for centuries across European thought, should have its doom pronounced by scientists and not by theologians. . . .

"The process by which all things have come



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to be what they are is worthy of our deepest reflection; for by this token may we hope to solve the question of what shall be. Was creation an instantaneous act occurring six thousand years ago, or is it an age-long process begun in the dim infancy of time, with no chapter of its bewildering story finished, and a likelihood that centuries will pass before the tale is fully told? The first view is supported by the Biblical story, reinforced by the Dantean and Miltonic theories—the latter view is supported by five decades of scientific research. . . .

“ Note the contrasts. The traditional Deity is an omnipotent magician and creation is the ‘ spasmodic vehemence of an infinite Jove ’—a melodramatic eruption outside of nature. Science relates an orderly unfolding within nature—a process of development suggesting the work of an intelligent mind. No discovery in human history has so revolutionised the thought of mankind. One only approaches it in magnitude—the Copernican theory of the universe. That, however, had to do with inanimate nature, while this involves every living creature, even man himself. Galileo for astronomy declared that the world of matter moved from west to east; Darwin for evolution, that the world of life moved from lower to higher. This is the last and most splendid

contribution of science to the intelligence, the hope and faith of the world: . . . The new declaration is of a God immanent in nature, while he transcends it, identified with his world, always creating and revealing himself, always inspiring men who aspire after him, and always inseparably joined with the destiny of his creatures. He can no more be apart from the world than a fountain can separate itself from the stream that flows from it. . . . There are no traces of any downward march from a higher state, except in dogmatic theology, but abundant evidence that man has been slowly climbing with the climbing world out of animality up to his destined inheritance as a child of God. His animal passions witness his relation to the brute race; his persistent effort to overcome them is evidence of his rise to manhood.

"Rising from the animal to the human, from sensuousness to spirituality is a far sublimer truth than the Church doctrine of plunging from a pinnacle of innocence to an abyss of depravity. . . . Science and religion are twin companions in the march of evolutionary progress. Apart they are detached polarities; united they are a dynamo of inspiration—religion scientific in method, science religious in spirit.

"This dream of the Infinite, how uplifting

to the imagination! This key of higher evolution unlocking the enigma of life! That out of the image made of earth the image of God should slowly appear; that up the 'world's great altar stairs' man climbs into conscious sonship with God. His animal lust transformed into love, his proneness to sin into a 'passion for righteousness,' his selfishness and greed into an enthusiasm of humanity. Man is the meaning of the whole universe. And the end is not yet. God is in no haste. He takes months to grow and ripen an apple, ten thousand years to make a ton of coal, uncounted æons to create a man with a brain like Plato's, and a heart like the Lord Christ's."\*

The world scarcely *yet* fully appreciates the great service that Darwin has rendered to science, to real religion, and to the general advancement of human thought and progress. The Church, as usual, charged him with atheism, irreligion, and as being a leader of men away from God. He, however, went quietly on his way making no reply, with full faith that the world of real thought would soon be along to his vantage ground, and a little later be using it as a fresh starting-point for reading God's thoughts after him.

It is strange that the Church cannot learn from history—Copernicus, Galileo, Kepler,

\* George Alexander Smith, A.M., in "The Nautilus."

Magellan, Darwin—these and hosts of others. "Not to throw Christ's kingdom into confusion with his silly fancies,"—was the consistory of Stuttgart's first warning to Kepler. The discovery of new facts concerning the earth and its movements might make unstable some of the foundations on which the orthodox religion of the day was built. Biblical accounts always spoke of the sun and other heavenly bodies, except the earth, as moving. The Bible was infallible, was used as the basis of an infallible church, and its accounts were, therefore, beyond contradiction.

By 1546 Copernicus—the father of modern astronomy—had proved alone and without instruments, the earth's rotation on its axis. He was at once an enemy of the Church. Nearly a hundred years after—in 1610—Galileo with his new telescope actually saw the four moons revolving about Jupiter, proving a miniature Copernican system. The movement of the earth was getting to be too serious a thing. Some time later—toward the close of his life—a paper is drawn up by the Church authorities for Galileo to sign or to bear witness to. "I, Galileo, being in my seventieth year, being a prisoner and on my knees, and before your eminence, having before my eyes the holy gospel which I touch with my hands, abjure, curse, and detest the error and the heresy of the

movement of the earth." He perhaps valued life more than the influence that such a statement would have upon the actual rotation of the earth, and he was quite willing, under the circumstances, to subscribe to the falsity of such a heresy.

The antagonism to Darwin was not so intense, for the world has advanced greatly in thought, and there are certain things it will no longer stand for. Even the terms "Atheist" and "Infidel" have lost much of their sting. As time has passed the Church itself as well as all mankind has come to recognise its debt of gratitude to some formerly referred to in these terms. "Their atheisms and agnosticisms were at most but the rejection of definitions, and their disbelief only of dogmas that affront human reason and belie human consciousness. The scientists are disarming the warriors against the faith." It is strange and it is pitiable that in practically every great advance in the world's thought, the Church has had to put itself on the defensive and has fought, only to be beaten as it invariably has been. Up to the present time at least it has always lagged just a little behind, instead of being a leader of men. Does this indicate something radically wrong or unsound as to the basis it has been built upon? I believe it does. Will it some time lead instead of following? After the great

change comes that must inevitably come and come soon, I believe it will.

Any fears that truth can be unseated, indicates that we do not yet know the real nature of truth. Anything, on the other hand, that is not fully founded upon truth will not stand, and the quicker the transition is made to another foundation the more stable and enduring will be the structure. Any organisation that does not keep itself open always to the living and flowing present becomes necessarily dead in its influence upon men, although its form still maintains a semblance of life. It is a strange fact that intelligent men who will not take their science from an antiquated or mediæval past, will take their religion, or rather a statement of their confession or beliefs of religion, from a time long antedating even the dark ages.

# V

## THE MODERN SPIRITUAL REVIVAL AND THE TEMPER OF OUR TIME

It is time for a great change to come. Organised Christianity must get on to a more universal basis, otherwise there will be a continual shifting of position—in the future even more than there has been in the past. Earnest men seek for a religion built upon a foundation that will make it always in harmony with science; for between true science and true religion there never have been and there never can be any discrepancies or contradictions, though in the relations between science and a theology built purely upon the dead past, there will always be contradictions and discrepancies, and theology will always be worsted. There will always be dissensions, constant shiftings of position. It will be negative in its influence and its "pitiable unsatisfactoriness" will always be evident.

With all the rough roads that have been encountered, still the old dogma of the "fall of man" is retained, as if authority for it were

confirmed instead of being completely disproved. Even after an infallible Pope and an infallible Bible gave such a definite account of man's fall and degradation—and the need, therefore, for an intercessor, an appeaser of God's anger and wrath—which modern knowledge has abundantly disproved, it still remains as one of the fundamental doctrines of Christian faith. For an organisation to hold to a belief out of harmony with the actual knowledge of men, one that has a negative and degrading influence instead of a positive, uplifting, and energising influence, makes it gradually impossible for it to win either their sympathies or their support.

If men and women cannot find the *life-giving* message of the Galilean teacher within the Church, they are going to find it outside of the Church. There has never been a greater interest in the direct teachings of Jesus than there is to-day. There has never been less interest in the teachings and theories of other men about Jesus than there is to-day. Men and women by the hundreds of thousands are getting a newness of life from the personality and teachings of Jesus outside of the Church, because the Church is still interested primarily with the long-ago teachings and theories of other men *about* Jesus. The great Christ-message of Jesus is winning the minds as well as

the hearts of men the world over, because men freed from the tenets of an organisation are interpreting it for themselves in the same simple way in which he gave it, and in which he intended it to be interpreted. Nothing is standing in their way, and they are enraptured by the strength, the peace and joy they are finding by virtue of it.

When it is found that any system or institution is upon a false or a partially false foundation, or when it is not in alinement with the best and truest knowledge as well as the highest and truest inspirations of the age, it is time that changes be instituted in it that will make it again vital and effective in its ministrations.

If asked why it is that our churches all over Christendom to-day are not the effective agents for good that they might be, and why they are having hard work even to hold their own, instead of continually growing and expanding as they might be, I should answer: it is because the whole underlying structure of Christian theology and hence of modern organised Christianity as we have it, is out of harmony with the best thought and the needs of the time. The modern world has been advancing with great strides in all lines of investigation, research, and thought. Particularly has this been true during the last half of the nineteenth

century and up to the present time. Organised Christianity as represented by the Church has clung to its old pre-mediæval origin even to the extent of being antagonistic to many findings of modern research and thought. Instead of being keenly alive to embrace the best of modern truth and thus become a leader, she has fought for the preservation of her ancient beginnings and her whole history has been that of a follower.

My own belief is that if all the creeds and dogmas and paraphernalia of all the churches in Christendom to-day could be set aside—recognising that it would take almost super-human bravery to do it—and if all could then re-establish themselves firmly and at once upon the great central theme of Jesus' life and teaching, they and all the world would be the gainer by a hundred- or by a thousand-fold. There would then come a vitality and a harmony and an inspiration that would be immeasurable in its appeal to, and in its influence upon, the minds and hearts of men, both in and out of the Church. I believe that we have Jesus' distinct word for it, and that we would be getting back to the true basis of religion and of Christianity whence we never should have departed.

The lawyer's question was: "Master, which is the great commandment in the law? Jesus said unto him, 'Thou shalt love the Lord thy

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God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' " To know that God is all in all, that in him we live and move and have our being, and to live always in this divine self-realisation, compelling every outward thought and act to flow from this source —this is love to God. To know that we are all partakers of this Universal Divine Life, sons of God and brothers in Christ, that love is the savour of life unto life—this is to love the neighbour as ourselves. " On these two commandments hang all the law and the prophets." and that Jesus spoke not of the past but universally, *we must conclude* from his own declaration, " I am not come to destroy, but to fulfil."

In order to lead men's minds away from the formalism and the dead ecclesiasticism of his time, where priests and authority and prescribed form were everything, he said, " God is a Spirit and they that worship him must worship him in spirit and in truth." He spoke much of the kingdom of God and his righteousness, but he coupled this directly with: " Neither shall they say, ' Lo here,' or ' Lo there,' for, behold, the Kingdom of God is within

you." Into the supreme realisation of this Kingdom he led the way, and his leadership he enjoined all men to follow. Those who have found, who have entered into, and who live continually in this kingdom need no further saviour. The Judæan teacher discerned and led the way into the realisation of this intimate life with the Father to a degree exceeding that of any other in the world's history. He has become thereby supremely a world's Saviour.

Men are more interested in the personal inspiration and the simple open teachings of Jesus than they are in a set of theories or dogmas about him formulated by men of a time who believed that a "*flat earth and its pile of seven heavens above the firmament,*" constituted the entire universe. As our modern knowledge of astronomy, which has advanced to what it is, in spite of various church edicts being hurled out against it along its way, has given us a universe infinitely beyond that of those early groups, so our knowledge pertaining to religion and to the things of the spirit that has come to us through our own inner leadings and through the voices of inspired ones down through the ages, is giving us a redeemed Christianity in which "Every Christian man is a priest." Why not recognise the mental and spiritual temper of the times and abandon the old, not only decaying but prac-

tically dead, inventions that crystallised into dogmas—those theorisings and speculations of men about Jesus, and come at once into the saving power and beauty of the great fundamental teachings of Jesus?

Many of the best men in our churches, in America, in England, in Germany, all over the world, are already voicing this same sentiment and the braver ones among them are speaking it directly from their pulpits.

From a recent sermon by an English clergyman \* on "The Deadly Nature of Dogmatism," I am tempted to quote the following paragraphs, as they are illustrative of much that is being voiced even by men inside of the Church to-day: "Those of us who have reached a certain intellectual freedom of thought have possibly been too hopeful concerning the churches of Christendom. We dreamed that they, too, would give up dogmatism very soon. But we find that it is still alive, and still our protest is needed. Still do many in the dogmatic churches insist on their creeds as final truth. Still do they draw young men and women into their groups, attracting them by æsthetic or other reasons, and then foist on to these young people the creeds they themselves hold. Let me mention three of the branches of the Chris-

\* "The Deadly Nature of Dogmatism," a Sermon by Rev. G. T. Sadler, M.A., LL.B.

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tian Church: and I speak not of individuals in those churches but of the dogmatic systems still existing, unfortunately, in them.

"Take, for example, the Church of England's Prayer Book. It upholds three creeds: the Apostles' (so-called), the Nicene, and the Athanasian (so-called). It teaches to those who are to be confirmed that they are to believe the Apostles' Creed and all the XXXIX Articles. The Apostles' Creed asserts the Virgin-birth and the resurrection of the body (i.e., in the old Latin and Greek versions, the 'flesh'). The Athanasian Creed says you must believe its description of the three Persons in the Trinity or perish everlastinglly. The Prayer Book further seems to teach Baptismal Regeneration (see the Baptismal Service), a superstition which has needlessly led many parents into agonies of fear because their children have died unbaptised. The depravity of human nature (see Articles), the need of a priest or bishop to pronounce absolution, the subordination of women (see the Marriage Service), the recognition of 'King in Parliament' as head of the Church—all these also are taught. Now, any one is at liberty to believe them all; but is it fair to our young people to get them confirmed in their teens and foist on to them this dogmatic system? Is it fair to children in our schools to teach them creeds?

"The Roman Catholic Church, again, has had some splendid souls in its communion, but the same dogmatism is there still. A new little book on 'Roman Catholicism' (in 'The People's Books'), by A. B. Coxon, with Introduction by Mgr. R. Hugh Benson, says: 'The essence of Catholicism is the reception of a creed or body of beliefs on the outward visible authority of the Church'—not, mark, on the authority of one's own reason and heart, but on the outward authority of the Church. The book goes on to say the body of beliefs consists of the three creeds (as in the Church of England), and these as interpreted by the Council of Trent (1545 to 1563) and the Vatican Council of Pope Pius IV. Also there are added the dogmas of the Immaculate Conception of Mary, the Infallibility of the Pope, the value of Indulgences and Transubstantiation of the Bread at Mass. Again, I say, any one is free to believe all these if he can; but is it fair to win our young people by beautiful music and then to foist on to them by the authority of the priest these dogmas, as if they were essential to religion?

"And, again, there are the 'Free' Churches (so-called). In many there is practically a dogmatism, which needs to be exposed and eradicated—e.g., in the Wesleyan body, where, yearly, ministers have to express agreement to

the doctrines of Wesley—an artificial system, clearly. There is the so-called 'Evangelicalism' which upholds the dogmas of the Infallibility of the Bible, the Fall of Man by Adam's sin, the coming of the Virgin-born and sinless Jesus, the bearing of God's wrath by him on the cross, the call to men to accept this Atonement and be saved from hell. Again, I say, any man is free to accept all this in spite of the idea of evolution (by which we know man has not yet been perfect, but has risen all along), and in spite of modern research, which has destroyed the possibility of an infallible Bible. A man is free to believe such, but why should it be foisted on to our young people?

"But is dogmatism bad? Why protest against it? Why not let our young people be taught creeds as true? I plead for the inalienable right of the human growing mind to gradually form its own ideas and to change them, form its own experiences of the Infinite Indwelling Life of God! Theology must follow Life! . . . The only true unity is the 'unity of the Spirit,' the one Christ-ideal in all members of the Church. It is a unity of life's outlook and aim, not of forms of thought about life, and for men of any education that is the only unity possible now.

"Henri Bergson shows that the intellect was evolved for practical ends, and cannot give us

the ultimate reality—which is Life, ever-flowing! But dogmatism puts up the terms of a past age (of the Church Councils) as the final terms for all ages and all thought! Dogmatism not only hides the New Testament, and hides the truly Catholic Church, but it hides God's throbbing Life from us, too! And once more note its deadly nature! Dogmatism throttles the mental effort of souls to find ever better symbols in which to think of God, by giving the soul a final, ready-made creed. . . . It says, 'Here is your creed.' It offers its cast-iron, ready-made stuff, formed centuries ago, before God's modern revelations had dawned, and says, 'Here is your creed!' Thus it crushes life's intelligence: stops the free mental activity: foists its ideas on the immature soul and on the mature too. The future of the world is towards intellectual liberty! We are not free to be unkind in the Church, but we are free to feel out after new and better symbols of Reality! . . . Who, then, is he that would stop thought, and impose time-worn forms on the growing mind? He is an enemy of the race; for

“‘ They must upward still and onward,  
Who would keep abreast of Truth.’”

What this English minister has said as true in regard to creeds and dogmatic systems that are still in existence in Great Britain is true

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*in the main also here in America.* It is said, "True, but people pay very little attention to creeds to-day; but few believe in them in their entirety or are in any way influenced by them." *Then, why retain them?* In many cases they are a positive harm and a hindrance to young men and women in that they cannot accept them, but believing that they represent the Christian religion, they are kept away from the incomparable beauties and inspirations and joys of Jesus' own teachings, which should be not only Christianity's basis, but its sum and substance.

Again, a great leader in the world's thought, Rudolf Eucken, has said in reference to present tendencies in Christianity: "Christianity finds herself at a crisis which is deeper-reaching and more dangerous than any she has faced before in the whole course of her history. For it is not this or that element of her composition that is called in question, but the whole structure of her life and being. It is not a single line of attack, but the simultaneous approach along different lines that makes the whole situation so tense and dramatic. We have already seen that since the time when the ecclesiastical form of Christianity was finally fixed, the profoundest changes have taken place alike in the world and the prevailing temper of life. But Christianity is far from having come conclusively to terms with these changes, far from having

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raised above their ebb and flow the imperishable truth that is in her. The present form of Christianity often presents this truth in the sorriest guise, so that it may even seem to be obstructive and out of sympathy with that temporal phase of the Spiritual Life that is even now unfolding. The situation, moreover, is complicated by the fact that problems such as these do not admit of being put aside as though they were the mere product of man's arbitrary caprice. . . . In truth, the religious problem has now passed far beyond the control of any ecclesiastical or sectarian body; over and outside the existing churches, and through them and beyond, it has become a concern of the whole human race. And as such it demands to be treated, but this is not possible unless it takes on new shapes and follows new lines of its own. . . . What the age must win for itself is an essentially new form of Christianity answering to that Phase of the Spiritual Life to which the world's historical development has led us." \*

Many are believing that one reason that the average preacher is out of touch with men and the times, is to a great extent because our theological schools, with their ramifications principally into the past, tend to make limita-

\* "Christianity and the New Idealism," Rudolf Eucken. Harper and Brothers.

tions, tend to stifle personality, which is always the most distinctive characteristic of any great preacher. He, therefore, comes out of the schools with his own individuality and thought so cast in a common mould that his native ability is crippled to such an extent that the influence of his personality is greatly diluted.

There is a prevailing feeling that they tend also to weed out and to keep the strongest, the most independent, and the best men from our churches. If a church is for the sake of the organisation, then their teachings, their tests, and their exactions may be all right; if it is for the presentation and promulgation of the religion of Jesus—that is, the religion taught by Jesus—then it is suicidal.

If the candidate for admission to the ministry cannot subscribe to all the articles of belief that have been handed down, or to a sufficient number of them, he is not admitted at all. If he is admitted, and a broader experience and contact with the world and his own maturer thought, even under the most consecrated divine guidance, leads him to make any public mention of his own conclusions, if they are sufficiently out of accord with the tenets of the Church, he is liable to be brought up at any time on a charge of heresy and dismissed from the Church. Luckily this is of less frequent occurrence than formerly, but as long as mat-

ters stand as they do stand, it is liable to occur at any moment and no man can tell when his time may come.

So likewise if a man has any social vision that the teaching of the Carpenter inspires, and if he is brave enough—or foolish enough—to give expression to such visions in the pulpit, and if they should be derogatory to the belief or the practices of any rich and powerful malefactor in his congregation, he likewise stands in danger. The charge would not be that he is proclaiming against matters of social or economic injustice or dishonesty in business practices, but something more fundamental—something in reference to his beliefs, and he would be asked to change his location. Or if his offence be sufficiently grievous, and he whose practices are denounced by him—as his Master before him denounced similar practices with an abandon that demonstrated his bravery—be sufficiently influential, his dismissal from the Church might be in order. Happily, the latter occurs now but rarely, but the average minister knows that he has to use always due care.

To think that a God-inspired, splendid man cannot say what he thinks without being called up and possibly dismissed from the Church on account of his failure to agree on all points with certain documents formulated by groups of men centuries ago and absolutely out of har-

mony with these our times! Isn't there a parallel between this and Jesus' time? Isn't there a certain amount of Pharisaism in connection with it that is astounding! "For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

The great preacher is always a prophet, and prophets can never be made from patterns. The prophet is the one who keeps his soul open to the divine voice within, and then gives forth the message that he hears. Emerson said of the Judæan Teacher: "Alone in all history he estimated the greatness of man. One man was true to what is in me and you. He saw that God incarnates himself in man, and ever more goes forth anew to take possession of the world."

Prophets are personalities, and the greatest personalities are those who have to the greatest extent caught the Divine Fire.

This is what Phillips Brooks meant when he defined personality as a conscious relationship with God. He knew whereof he spoke, for he himself was a prophet. "All truth," said he, "comes to the world through personality." His own authority, says an able writer,\* "was that of the Spirit, whose light had so

\* Winston Churchill—"The Inside of the Cup," Macmillan Co.

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shone before men that they had glorified the Father which was in heaven; the current of whose Power had so radiated, in ever-widening circles, as to make incandescent countless other souls." We can't clip an eagle's wings and expect him to soar into the heavens—or it may be even to raise himself from the earth at all.

# VI

## THE IMPERATIVE RE-FORMATION OF CHRISTIAN FAITH THAT IS NOW DE- MANDED

Theology is not religion, and no theology can enthuse, and enrapture, and redeem men from sin and error to a knowledge of their Divine sonship as can the living word that is given forth by the one whose inward ear has heard the *Inner Voice*. The age is not irreligious. Men and women everywhere are interested in religion—they are keenly interested—but they are not interested in ecclesiasticism. There is a deep religious undercurrent in the lives of all men. It responds always to the force that is able to act upon it. We need have no fears in regard to men's not being interested in religion. An understanding of the real nature of man renders such a thought even unconceivable. It must, however, be religion—the intimate consciousness of God in the soul—and not some ancient men's theorisings in regard to some other man who had in its fulness and its completeness this consciousness. We must adapt Jesus' life and teachings to the condi-

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tions of this our age. Many of our conditions and problems are different from those of even a few generations back, and radically different from those of centuries ago.

Because I believe so thoroughly in our churches, and in the splendid men and women who individually compose them, I plead for a recognition of certain facts that it is necessary that the Church recognise if it is to carry an effective influence into the future, and also right here to-day. Because I believe that even organised Christianity can be made the greatest and the most vital and living force for righteousness—for splendid, healthy, manly living, individually and collectively—I am willing to say things that I would not say had I not this faith. To say certain things that are so palpable and so plainly evident to all, and to say them candidly, is by no means an attack upon Christianity. Incrustations have formed; shells have become abnormal in their growth, and these need to be broken that the captive Spirit may go free.

The world is moving and it is moving rapidly, and the whole system of organised Christianity as we have it to-day is being challenged even as to its validity, to say nothing of its effectiveness. To prove itself and to retain its charter it must take a reckoning and it must take it quickly. The content of true Chris-

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tianity comprises the greatest force that the world has ever known. But we must not crowd out the great things with the little things. The modern demand is for a re-forma-tion of the entire Christian system—a dropping of theories whence have come deadening dogmas as also sects and divisions—and thereby always a loss of power—and the fixing upon essentials. It must get its vitality and its life from Jesus' great universal spirit. "It must become," says Eucken, "altogether a religion of the moving and flowing present." The little lake must be continually fed with water fresh from its source—it must not have its same self poured back again, unless for the purpose of stagnation.

I talk here and there with some of the men who compose our splendid Ministry, and I find that most of them feel handicapped and crippled as they recognise clearly the facts that they are compelled to face. I sympathise with them because it seems almost criminal to put such handicaps upon them. The trouble is with our Church Councils. It is located at the same place it has been located down through all the centuries that organised Christianity has been in existence. There is an element of fear, or decreasing vision, or servility, that prevents them from recognising the mental and spiritual temper of the time. To dally with the

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present temper will be suicidal to the Church's own best welfare, for we have arrived at a period that is distinctly different from any in the world's history. To delay and to stick to the traditions of the past is to lose the inspirations and the revelations of the present, and with them the splendid opportunities that lie immediately ahead.

The desire to live life from its Centre, a reaching out for the things of the Spirit on the part of increasingly large numbers of men and women everywhere, is one of the most marked characteristics of our time. Their needs are being met in many cases by agencies outside of the Church. There is a literature that is going all over the world, a literature presenting an idealistic philosophy—idealistic and at the same time practical in that it reaches the minutest details of everyday life—whose basis is substantially if not identically an agreement with the great central theme of Jesus' message. The fact that there are already in America, in Great Britain, and Germany alone, several millions of people who outside of our churches are awake to Jesus' great life-giving principle, and are experiencing the vitalising results that must inevitably come from a life brought into harmony with it, is an indication of what is happening among us. Large numbers of these have been members of our churches.

It is also an indication of how strong and vital our church organisations might be if they were sufficiently progressive to take their stand at once upon the teachings of Jesus, instead of sticking so tenaciously to other men's teachings about him. "If I did not believe," said President Wilson some time ago, "that to be a progressive was to preserve the essentials of our institutions, I for one would not be a progressive."

The voice of God, through all history, is to advance continually—to leave yesterday for something better. In religion, as in all things else, a man who is not a progressive is always on the losing side, and is at the same time keeping the better things away from himself; he is degrading his better self and is stultifying his soul. A finished or completed system of religion or of philosophy is impossible, as well as inconceivable.

All discoveries and advances in science have been the result of progressive minds, of continued thought, investigation, experimentation. To apply anything different to religion is untenable and at the same time suicidal. Yet we are told that we must have faith, we must believe, we must accept an established religious system, whatever its concomitants, without question. The fact that it has to do with religion seems to indicate that we should aban-

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don reason, a desire for proof, as well as a longing for the highest truth that we are capable of finding—in brief—ordinary common sense.

It is a well-recognised fact that when any institution—political, social, religious—attains to certain proportions and reaches a certain state of influence, there is a tendency always to want, more than anything else, to preserve the status quo. It is then that its chief source of danger is itself. We must remember that there are always those pushing forward, ever to be reckoned with. In connection with anything that remains active and alive, therefore, there is no status quo—and it is indeed fortunate that this is so.

It is a healthy sign, then, that these independent investigations are going on. It is also a healthy sign that the Church to-day is wondering what is the matter with it, and that many of its ministers, even, are thinking and are saying the things they are thinking and saying. It is going through a great change, even more pronounced than it itself yet recognises. If it is true to the spirit of the Master it will emerge simplified, vivified, and so God-inoculated that it will become the greatest factor of the time in the advancement of an ever larger individual and community welfare and life.

If it rebuilds upon the foundation laid by Jesus instead of remaining on the foundation built about Jesus, then with all the spiritual activities and forces that are coming so rapidly into the arena of activity, the early part of the twentieth century will stand in history as the high-water level of the world's spiritual and religious life, and through them its social, economic, and political life. Is the Church equal to this? Is it really in earnest? Is it willing to drop the inconsequential non-essentials that the people are now tired of and done with, for the great elementals?

Is it ready for a life of the Spirit, and through it, of effective influence on the actual everyday lives of men and women such as it has never had before? *Is it history-wise?* If it is, then, also our denominational and sect lines will begin to vanish and in the main will disappear, as is the fervent hope and longing of all real Christian men and women. The great value coming from religion, and notably the Christian religion, is so much greater than our sect-differences, that as soon as the full spirit of Christ comes into the ascendancy these minor things that now mark differences, and that in the past have caused even bitter antagonisms, will fall away, and we will be surprised that they ever had an existence.

Do we wonder, then, that men and women

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everywhere are thinking and saying that we must get back to the early Christian Church, the early Church before it was Romanised and materialised that it might be the handmaid and the tool of some who would use it and who did use it for their own purposes? Because Jesus acquired the Divine Consciousness to such a wonderful degree, it is of no help to us to believe that he lived and taught and died for the redemption of mankind—unless we follow the same path. If we miss this we miss everything.

No single feature of Jesus' life was in violation of law. His powers were greater than the ordinary, because his higher spiritual insight that was a result of his supremely recognised Oneness with the Father brought to him a knowledge of the operation of the higher laws. It brought him, so to speak, into a new world. "Man never succeeds," says Eucken,\* "in reaching the Divine unless the Divine works and is acknowledged in his own life; what is omitted here in the first step is never again recovered and becomes more and more impossible as life proceeds on its merely natural course. If, however, the standpoint of spiritual experience is gained, then religion succeeds in attaining entire certainty and immediacy; then the struggles in which it was involved turn

\* "The Truth of Religion."

into a similar result, and its own inner movements become a testimony to the reality of the new world which it represents." And again in speaking of the content of Jesus' life, he says: "Here we find a human life of the most homely and simple kind, passed in a remote corner of the world, little heeded by his contemporaries, and, after a short blossoming life, cruelly put to death. And yet, this life had an energy of spirit which filled it to the brim: it had a Standard which has transformed human existence to its very root."

And once again, in speaking of our own immediate conditions he says: "The task to-day is to work energetically, to labour with a free mind and a joyful courage, so that the Eternal may not lose its efficient power by our rigid clinging to temporal and antiquated forms, so that what we have recognised as human may not bar the way to the Divine as that Divine is revealed in our own day. The conditions of the present time afford the strongest motives for such work. For once again, in spite of all the contradictions which appear on the surface of things, the religious problem rises up mightily from the depth of life; from day to day it moves minds more and more; it induces endeavour and kindles the spirit of man. It becomes ever plainer to all who are willing to see that mere secular culture is empty and

vain and is powerless to grant life any real content or fill it with genuine love. Man and humanity are pressed ever more forcibly forward into a struggle for the meaning of life and the deliverance of the spiritual self. But the great tasks must be handled with a greatness of spirit, and such a spirit demands freedom—freedom in the service of truth and truthfulness: Let us, therefore, work together, let us work unceasingly with all our strength as long as the day lasts, in the conviction that 'he who wishes to cling to the Old that ages not, must leave behind him the Old that ages.'"

And so recognising not only the temper and the needs, but also the great longings of the time, if the Church, as one of the most alive of our thinkers has recently said, will "cease dogmatising" and give "an interpretation of Christianity in terms of modern life,"\* an era of great advancement will ensue. All will be better pleased, except perhaps occasionally one of the type of the good old lady who exclaimed to the founder of the "Christian World": "Oh, Mr. Clarke, whatever we give up, don't let us give up everlasting punishment!"

It will be hard for some things to be given up on the part of many, and some will at first be quite at a loss in not hearing of some of the

\* Dr. Scott Nearing in "Social Religion," The Macmillan Co.

more or less distressing things that they have been so accustomed to hearing of through so many years. Infant damnation, for example, which one great portion of the Church has about decided to give up either this year—or next—will cause at first, perhaps, just a little vacancy for some, because it seemed so just and so inevitable according to the most authoritative orthodox theology of the time that validated it. The same as years ago, right in our own New England, some were possibly disappointed when, as new burial grounds were laid out, no provision was made *as formerly* for one portion over in some distant corner for the burial of unbaptised infants, that they might not contaminate the ground where lay those who were fortunate enough to be baptised before they died. Many things have gone and many things are going—it is time.

I would not say a word against the cherished beliefs or the sources of consolation of any; I know some of them are very dear. Nor would I condemn anything that has been or is to-day a cherished part of organised Christianity—portions that have passed or are passing. I recognise that these are all milestones—they are all indications of our gradually coming to a better standing-ground. But to ignore the signs of the times means only loss.

# VII

## THE VITALISING POWER OF THE MASTER'S MESSAGE AND LIFE: ELEMENTS OF A NEUTRALISING INFLUENCE THAT ARE PASSING

Jesus' great message through which he voiced a new consciousness of Reality, an immediate consciousness of the Divine life in the human such as had never been known before, is again emerging as a reality. People everywhere are getting it, and they are getting it directly from Jesus' own personality and words. They are getting it independently of organisations or creeds. His great personality and life and message, men are everywhere beginning now to realise, is not the property of organised Christianity. His is a great world character and the rights of the layman also must be recognised. It is a personality and a message so large that it will burst all bonds that would encompass it, and that is what it is now doing. There must come, and come quickly, a reformation of Christian faith based upon the great spiritual content of the Master's life and teaching. The majority of our minis-

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ters long for it in order that the handicaps under which they are now compelled to labour may be removed, and that their own spirits may go free.

Then *personalities* will again emerge, and the people will be drawn to hear messages of the spiritual life that will help them to mould and to transform the daily, workaday, bread-and-butter life. The great hindrance to this comes not through our individual ministers. It comes, as already stated, through the operation of some strange psychological law when annual Conferences and Councils come together. Here lies the obstruction, in the same place as through all the ages.

It crops out occasionally also when Conferences or Examining Boards come together to hear the statements of, and to give sanction to the ordination of groups of young men who have finished their work in our Divinity Schools. The only safe thing to do is for those more progressive ones who recognise the great spiritual content of the Master's teaching to stand ever more firmly together. The Church, freed from its centuries-old bonds of material interpretation that have well-nigh throttled its spirit, will then become the great leader that I believe it is yet destined to be, and not the follower that it has been through practically all the centuries of its existence. The Spirit

indeed is now bursting its bonds and the world is waiting for its reception.

An editorial in a comparatively recent number of the New York "Times" contains the following: "There is something essentially noble and inspiring in the plea of Dr. Henry Van Dyke for the spirit of religion against the letter of dogmatic theology at the ordination into the Presbyterian ministry of his son and two other young men, against whom charges of heresy have been pressed by a minority committee. . . . Surely, Dr. Van Dyke spoke in the voice of that higher and broader conception of Christianity which is thrilling the modern Church and carrying it into fields of broader usefulness when he said of the three young ministers:

"'I hold, with them, that the questions which they could not answer about the patterns of the tabernacle and the literal interpretation of the virgin-birth and the physical death of Lazarus are not essential to the Christian faith. If I refused the right hand of fellowship to these young followers of Jesus I should be ashamed to look my Saviour in the face. If the Presbyterian Church should reject their service or cast a slur upon their sincerity she would cripple her own strength and betray her own cause.'

"If the new ministers are to be tried for

heresy, how can the Presbyterian General Assembly ignore this challenge of Dr. Van Dyke himself?:

"Let us come to Christ and consider what it is that makes men willing to commit their souls to Him as their Saviour and their Lord. Is it the doctrine that His birth was out of the course of nature and that He had no human father? No, for there is no mention of that doctrine in the preaching of the Apostles which won so many thousands to the faith of Jesus. Is it the power to work miracles? No, for the penitent thief had seen no miracles and the Philippian jailer had heard of no miracles, yet both believed in the Lord Jesus Christ and were saved."

"It is evident that the Presbyterian Church has come to the parting of the ways and that another great heresy trial will split it from top to bottom." Happily, however, the counsel of the alive, the forward-looking men prevailed and their ordination was consummated by a large majority vote. It is a farther indication of the trend of the times. How true is the ring of the following words given utterance to by one of England's noted ministers, at the City Temple in London, recently: "I cannot close my eyes to the signs that are everywhere visible. Nothing can disguise the fact that an enormous change has come over our age—a

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change that is ever more widely revealing itself in the indifference of overwhelming numbers of our people to the beliefs imposed by an arrogant ecclesiastical system on men whose hearts have never been truly won. This is the inevitable result of that misconception of Christianity as an externally authoritative institution, creating and cancelling as it will its complex system of beliefs, as a religion of authority rather than the religion of the spirit.

. . . In the religion of the Spirit, the message of God to a former century may not be his message to the world to-day. Far too often the Bible and the Spirit seem to stand in open contradiction. When that takes place there is only one voice to which obedience can be given—the voice of the Inward Spirit of Truth and Love, saying, ‘It was written by them of old time—nevertheless I say unto you.’”

The great beauty of it all is that there are some of those questions, around which discussion and argument and even bitter invective and fanaticism have waged for centuries, and which never will be settled absolutely one way or another, because chiefly or purely historical, that really make no difference one way or another so far as a really Christian life is concerned. Another two thousand years spent in discussion would bring no definite results.

About the Trinity, or rather about the different persons constituting the Trinity, as explained in the Athanasian Creed—the two parties are not two parties, but one party; and yet they are not one party but two parties—we know no more than did those who knew no more about it, or them, in former days than we do to-day.

If you repudiate as *historical* the Genesis account of the fall of man by Adam's sin, and recognise the Genesis account as beautiful mythology, a sublime effort of the early tribal mind to explain something that it was not then capable of explaining except through imagination, the necessity of believing certain things in regard to the purpose of the life of Jesus is at once removed. And so in regard to various other matters that have for long periods been held as essential. They have nothing whatever to do with his great God-discerning personality, nor with the validity and the power of his wonderful life and God-awakening message to you, if they ring true to your own inner consciousness.

In the endeavour of the early simple mind to understand the uniqueness of Jesus, it was perfectly natural to attribute many things to him that he probably never intended, and to give a purely material interpretation to some of his sayings and some of the features of his life—a tendency that we find Jesus continually

rebuking his disciples for, even while he was with them. It was also perfectly natural for them and his other followers to weave about his birth and his death imaginary happenings, especially when we remember that it was years after his departure, and still more years of course after the time of his birth, before any, even the earlier accounts of him, were reduced to writing.

We must also take into consideration the mental, spiritual, and economic conditions of the times. Through tradition and for a long period a deliverer, a redeemer, was expected by them. There was also a tradition, a belief in which it was evident that Jesus himself partially at least, if not fully, believed, that a great change, a catastrophe, the end of the world or the end of the age, was coming and coming *very soon*, even within the lives of many of those living. It was momentarily expected,—it was gradually, of course, pushed into the future. Then followed the expectation of the second coming of the Christ—*in bodily form*—which was also gradually pushed into the future. It was likewise a period of bondage. Religion had lost its life and vitality, its hope, or rather its power of instilling hope. There was almost universally a sense of the hollowness, the unworthiness, and even the degradation of human life.

The idea of sacrifice had been a part of the mental equipment of Israel for many generations back. How natural that "the typical sacrifice of the High Priests is replaced by a *real sacrifice of a higher order.*" When his death came, on the cross, how hard to keep the spiritual Jesus separate from the physical Jesus —how natural when there seemed to be nothing left and when his second coming, in the body, gradually receded into the background, and even hope began to depart. Then, as time went on and he didn't reappear to take them to himself in a literal physical sense, and as their little groups increased, and taking account of their loss they went about to tell of his wonderful life and to spread his teachings, and as gradually the early Church was formed, how natural when they formulated their bonds and their doctrines to take, as they did take, some of the traditional ceremonials to which the Jewish race had been born and bred for centuries back. How natural, considering all of these facts, for the traditional elements almost inevitably to enter in.

A little later, as Greek Metaphysics, through Paul and the other followers at Rome, began to get in its speculations to account for his life and death, it was natural for those who formed the canon of the New Testament Scripture and for the early Councils which formed the early

creeds, as the Nicene creed in 325, which became the foundation of the succeeding Christian belief when Rome Romanised Christianity, to seize upon the portions or the events of Jesus' life, chief of them his death, that best suited their speculations and their purpose. It was also the most spectacular part, and the best adapted for submission purposes, and we know that the Romanised Church used it to its fullest extent.

Allowing, then, for changes of meaning, either significant or slight, as the early canons were selected, interpreted, and translated, and for the changes that have come through interpolations, many of which have been found, we can see how utterly impossible it is that the historical can give any sure basis for Christian faith, if by it we mean the real teachings of Jesus and through them the real significance of his life. Even so brief and so fundamentally important a thing as the Lord's Prayer was interpolated, in the form of an addition to it. "For thine is the kingdom and the power and the glory," etc., was not a part of the original as given by Jesus, higher criticism and scholarship has established. It was evidently added by some early scribe because it seemed to give a certain completeness of form to the whole, that it seemed to lack. As to this many will agree, but it helps to show how impossible it

is to place any absolute reliance upon the historical—that upon which the entire Orthodox Christian faith is built. No final religion rests upon the historical alone. The historical may give the beginnings, but it can never give a final religion—for it, something of a far more universal nature is required.

Even if the life of Jesus stood out alone, historically unique, in connection with the accounts of his birth and the various "supernatural" events that accompanied it, his death and the various events of like nature that accompanied it, it might be of aid to many in accepting certain doctrines that the Church has formulated about him. Somewhat similar things were narrated and traditions of them have come down in connection with many who have lived unusual lives, especially those who gave some great new spiritual truths which were the beginnings of what later developed into some new System of Religion.

Many of the same type of occurrences as are recorded in connection with the birth and death of Jesus—some of them almost identical in their nature—are recorded in connection with the birth and death of Buddha, some five hundred years before Jesus' time. His mother, "Mayadevi, was beautiful as the water-lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and

immaculate. The king, her husband, honoured her in her holiness and the spirit of truth descended upon her. When she knew that the hour of motherhood was near, she asked the king to send her home to her parents; and Shuddhodana, anxious about his wife and the child she would bear him, willingly granted her request. While she passed through the garden of Lumbini, the hour arrived; her couch was placed under a lofty satin-tree and the child came forth from the womb like the rising sun, bright and perfect. All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of Buddha. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished.

"No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release. The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not. The Naga kings, earnestly

desiring to show their reverence for the most excellent law, as they had paid honour to former Buddhas, now went to meet Bodhisattva. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage."

And later when a youth, an account occurs somewhat similar to the account of Jesus before the wise men in the temple at the age of twelve, and, "He replied to all the questions of the sages; but when he questioned them, even the wisest among them were silenced."

About to take leave of life he spoke to his followers who were gathered around him, saying: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things, but the truth will remain forever!' Work out your salvation with diligence!" These were his last words and he then fell into a deep meditation, and losing consciousness, passed peacefully away.

The account then continues: "When the Blessed One entered Nirvana there arose, at his passing out of existence, a mighty earthquake, terrible and awe-inspiring: and the thunders of heaven burst forth, and of those of the brethren who were not yet free from passions some stretched out their arms and wept, and some fell headlong on the ground, in anguish at the thought: 'Too soon has the

Blessed One died! Too soon has the Happy One passed away from existence! Too soon has the Light of the world gone out!" . . . And they burned the remains of the Blessed One as they would do to the body of a king of kings. When the funeral pyre was lit, the sun and moon withdrew their shining, the peaceful streams on every side were torrent-swollen, the earth quaked, and the sturly forests shook like aspen leaves, whilst flowers and leaves untimely fell to the ground, like scattered rain." The son of an illustrious Prince, the young man, Siddartha Gautama, renounced wealth and station, dedicated himself to becoming the Buddha, "the Enlightened," and then began "his life of constant devotion to the sacred work of reforming and humanising the world of barbarous and selfish superstition. By the simple power of earnest devotion to Truth and Right he attracted to himself sixty disciples, whom he commissioned to preach the *New and Excellent Way* to all without respect of caste, or class, or sex, or creed—a revolution and revolt from the dominant religion, the extreme difficulty as well as significance of which it is impossible for the western mind to appreciate."

I have given these accounts of Siddartha Gautama, the Buddha—the accounts of his virgin-birth and of the various other super-

natural happenings—to show that accounts of these particular types of happenings are confined to no one great religious leader. If we believe those with which we are all familiar of Jesus, the Christ, because they are historically related in our sacred scriptures, we must then believe those of the Buddha because they are historically related in the Buddhist sacred scriptures. If these elements are to be taken as evidence of the sacredness or the infallibility or the Divinity of one, then they must be likewise of the other.

I have made this reference to Buddha also because in Christendom, there are large numbers of people, numbering into the millions, who think of religion only in terms of Christianity, either forgetting or failing to recognise the religious beliefs, the sacred books, the religious institutions of other peoples in the world and of far greater numbers than are we of the Christian religion.

Again there is a certain bigoted type of mind which, on account of its total ignorance of divine revelations to other peoples through their inspired ones, look upon all others as "the heathen." The teaching of the Buddha, which form the faith of a larger number of people than any other religion in the world to-day—nearly 500,000,000—and scattered in all parts of the world, are in many respects

similar to those of Jesus. Those of Jesus, I believe, are superior because his were of a more positive nature. Not that those of Buddha were negative, but Jesus was the more positive in that he recognised and realised and taught more fully than Buddha, and more fully than any inspired one who has yet appeared, the value that escapes into the individual life when the immediacy of the Divine Life is once fully realised and becomes its leading and sustaining power.

It is on account of this feature of Jesus' life and teachings that Eucken, and William James, and many others well known in the fields of religious and philosophical thought, while recognising the great value of Buddhism and of various other Religions, regard Christianity in its *true essence* as the world's greatest religion. I am sure that the Buddha would pay this tribute to Jesus; and I am sure that Jesus would pay due tribute to the wonderfully beautiful life and the world-wide influence of the teachings of Buddha.

One of his best-informed and best-known biographers, the author of the "Light of Asia," has said: "A generation ago little or nothing was known in Europe of the great Faith of Asia, which none the less had existed during twenty-four centuries, and at this day surpasses in the number of its followers, and the area of

its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama. . . . *More than a third of mankind, therefore, owe their moral and religious ideas to the illustrious Prince whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, noblest, and most beneficent, with one exception, in the history of Thought.* Discordant in frequent particulars, much overlaid by corruptions, inventions, and misconceptions, the Buddhistic books yet agree in the one point of recording nothing—no single act or word—which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr (in the original and higher meaning—a *witness to truth*)."

Higher Criticism, that has been carried on so diligently and so carefully by noted scholars in many parts of the world during the past fifty years or more, has brought to light a flood of facts relative to the foundations of both New Testament scripture and our modern Christianity. A long list of eminent scholars and historians have gone to the very beginnings, and their findings are now becoming continually better known to the general public.

That there were wide differences between

Paul and his followers and converts, and Jesus' own immediate disciples and followers, resulting at times in controversies and even quarrels, is well known even from the study of the New Testament itself. That it related partly to the fact that Paul in his teachings was not so careful as the others thought he should be, in regard to the observance of the "law," is also evident. Modern scholarship has, however, clearly demonstrated the fact that there was a far more radical difference between them, and that it raged around their almost totally different views of the person, and therefore the mission of Jesus.

With Paul the significance of Jesus centred almost if not completely in his suffering, death, and resurrection—the *passion* as it is termed. Jesus' own immediate disciples and followers at Jerusalem and thereabouts, with the exception of one or two who later came in contact with, and under the influence of Paul and his chief converts at Rome, after his own dogmas had begun to make considerable headway—most notably perhaps Mark and through him Luke—knew apparently nothing of this. "The only records left by the pre-Pauline Christians are totally silent on what was by the Tarsan regarded as the most important part of Christ's work. In glaring contrast to this testimony we find that Paul literally 'knew nothing save

Christ and him crucified.' What for his predecessors had been a blank was for him everything. His very insistence on this point is suspicious, as if he knew that he were introducing a novel conception which must be urged with the more vigour in proportion as it was strange." The earliest accounts of Jesus that we have that give clear evidence of their author's not having been influenced by Paul, knew apparently nothing of his passion; nor did the early Church of Jerusalem.

Paul does not hesitate to tell where he got his foundation, nor that it was quite contrary to the *normal and natural sources*. He did not receive it from Jesus' own disciples, or from any who had been in personal touch with him, or who had heard his teachings and had received his instruction; but from certain psychic communications or "revelations" that he felt he had received from Jesus. The following, from an able and illuminating article by Professor Smith of Amherst, in a recent number of the "Hibbert Journal,"\* gives not only Paul's al-

\* The "Hibbert Journal," July, 1913. The same number contains an exceedingly interesting and valuable article on "Christianity in the Light of its History," by Professor A. C. M'Giffert—"The rediscovery of Jesus means a rebirth of Christianity. Such rediscoveries are never the affair of the Church, but of the individual, and in every case the reformations which follow are protests of the personal religious life against the outwardness and artificiality of mere public and official worship."

leged sources, but also the consensus of opinion of the world's noted scholars as to the reliability and the real practical value of such authority:

"That Paul really got his conception of Christ from a source independent of the primitive community is repeatedly and emphatically asserted by himself. 'The gospel which was preached by me is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.' Indeed, had Paul's religion been dependent on the 'historic Jesus,' his actions would have been the strangest possible: 'Immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me.' So persuaded is Paul of the superior quality of his special revelation to the information of the other Apostles derived in the ordinary way from mere personal intercourse, that he says he would not have taken advantage of that method of instruction even had he been able to do so: 'Yea, though we had known Christ after the flesh, yet now henceforth would we know him so no more.'

"These, and many other expressions of the Apostle, collected and explained by Reitzenstein, prove conclusively that Paul set up his own mystically evolved conception in direct

opposition to all human tradition, which was treated by him as of inferior, indeed of negligible value. His revelations, so often appealed to, extended not only to the controversy over the law, but to all departments of his theology. Note, for example, the words with which he introduces his account of the institution of the eucharist: 'For I received of the Lord that which I also delivered unto you.' Almost the same formula is used at the beginning of Paul's story of the death and resurrection of Jesus: 'For I delivered unto you first of all that which I received.' Apparently this, too, was not learned of men in the ordinary way, but 'received' of the Lord, as a mystic doctrine, to be 'delivered' to others. Loisy rightly estimates the historical value of such testimony: 'Paul represents as real his description of the last supper, but he does not hesitate to say that he gets it from Christ himself. After this certain and definite case we may conjecture what happened in other less important ones.' Again, even when Paul alleges as the source of his information the tradition of the first witnesses, 'it is certain that a part of his assertions concerning the person, the earthly career, and the immortal life of the Christ, do not proceed from faithfully transmitted historical indications, but from the a priori speculations of Paul's own faith and doctrine.'

"Indeed, scholars are coming to see ever more clearly that the Tarsan's central doctrine was evolved quite independently of historical tradition, or, as Wrede puts it, that his Christology was pre-Christian. Martin Bruckner has supplemented Wrede's suggestions by showing what elements in the Pauline theology may be traced either to Jewish apocalyptic or to Oriental myths. . . .

"If it is objected that had Paul really originated so important an element of Christianity, the earlier Apostles would have had nothing to do with him, but would have accused him of 'heathenising the gospel' even more strongly than they did attack him for abrogating the law, several satisfactory answers can be given. Even were it not so, we should not be justified in rejecting the proofs offered that Paul actually did introduce a momentous new element into early Christian theology. It is coming to be more and more recognised, even by those who accept the maximum of gospel history, that Paul's theology is not deducible from the life of Jesus; that there is somehow an unbridgeable gap between them. According to Wrede 'the second founder of Christianity' has almost completely thrust the first founder into the background, has exercised incomparably the greater influence, and, whatever inspiration he felt from the 'historic' Jesus,

'the kernel of his gospel lay elsewhere,' namely, 'in the doctrine of the incarnation, death, and resurrection of Christ,' which Wrede cannot avoid calling a 'myth.' I do not quote the great German scholar as being the final word in Pauline research, but because I believe his views, in a more or less modified form, represent a large and growing opinion of competent scholars, who, however they may explain it, feel strongly the wide chasm between Jesus and Paul." \*

\* Professor Smith then deals briefly with various pre-Christian Gnostic beliefs and observances that were unquestionably well known by Paul as follows:

"The decisive element in Paul's consciousness at the time when he worked out his momentous dogmas was assuredly the primitive and widespread vegetation or initiation myth of the dying and rising god, common to both Oriental religions and to the Greeks. In adopting this view Professor Gilbert Murray has but endorsed the work of many distinguished scholars. In his last book he informs us that among many pre-Christian Gnostic sects some were established at Tarsus and Antioch before the time of Paul; that their Saviour, like the Jewish Messiah, was established in men's minds long before the Saviour of the Christians; that the names of this deity varied, and were gradually superseded by "Jesus" or "Christ"; that in some sense this Saviour was both perfect Man and God, also the Son of Man and the Son of God; that the method by which he performed his mystery of redemption varied, haunted by the memory of the primitive suf-

Then, as this began to be the recognised Christian doctrine, and the necessity of maintaining and upholding it became evident, later on in forming the Canon of the New Testament—and there was a great mass of material to select from—whatever writers or writings were at all at variance with this adopted dogma, were religiously excluded.

So modern scholarship, Higher Criticism, more recent discoveries, are all combining to throw streams of converging light upon all of the early sources of both organised Christianity and the New Testament Scripture. The consensus of suffering and dying God, and also vividly affected by the ideal righteous man of Plato, 'who shall be scourged, tortured, bound, his eyes burnt out, and at last, after suffering every evil, shall be impaled or crucified.' Elsewhere Professor Murray has shown that the ritual of a dying and rising God, coupled with the *σπαραγμός* (or breaking of the body of the god) in the mysteries of Dionysus, is at the basis of all Greek tragedies, and is particularly evident in Euripides.

"Professor J. G. Frazer and Miss J. E. Harrison supplemented the work of Professor Murray with even more convincing proofs. The former assures us that in Paul's own city of Tarsus the two principal deities worshipped, identified by the Greeks with Zeus and Hercules, were commonly called the Father and the Son, and that the death by fire and the resurrection of the latter were annually celebrated: further, that this was but one form of similar very widespread cults."

opinion, with all due respect to the splendid earnestness and enthusiasm of Paul—is that he synthesised and built up a Christianity of his own that was radically different from what might be termed the Christianity of Jesus, and his immediate disciples and followers in and around Jerusalem. It is also a well-recognised fact that it was this system of Christianity of Paul's that Rome superimposed her elaborate state systems and pagan rites upon, when she annexed and Romanised Christianity, and made it her ally in civil matters in the early part of the fourth century. It is also a well-recognised fact that this is the system that has come down to us—with changes here and there as time has passed—but that it is *fundamentally* the orthodox Christian religion of our time.

# VIII

## MODERN PHILOSOPHIC THOUGHT AND THE MASTER'S GREAT FUNDAMENTAL OF RELIGION AND LIFE

On account of our present great awakenings along so many different lines—a sort of focusing of facts and forces, so to speak, such as occurs now and then in the history of human knowledge and advancement, thinking men and women, the world over, who are interested in a religion of the spirit rather than in a religion of creed and dogma, are finding the life and teachings of Jesus to be something radically different from the Christianity that has come down to us through the Church channel.

For a long time we find among those who were Jesus' own immediate followers in and about Judæa and those of the Church at Jerusalem, the general conception of him was that of the Good Shepherd, Leader of his flock, the Divine Teacher—and so for a long time, some two or three hundred years, he was represented even in Art. Go then to the Romanised Christianity and we find primarily, even in art, the

passion, the suffering and bleeding Jesus of the Cross, and the same then down through the succeeding centuries.

Great numbers of men and women who are alive to a religion of the spirit, are recognising the same formalism and the same dearth of spirituality and living force in the organised Christianity of to-day, that Jesus so clearly recognised and so graphically described and condemned in his day. And since increasing knowledge has given us the sources of our existing system, they are glad to go back to what they believe to be the vitalising religion of Jesus, instead of being longer bound—and thereby robbed of this vitalising force in their daily lives—by the Tarsan's Romanised Christianity.

Great numbers of earnest and intelligent men and women are demanding that a re-formation of Christian faith be made, in order to get rid of the harmful influence, which they recognise is tremendous in its aggregate, of the old teachings and doctrines of the inherent sinfulness and degradation of man. And are they not right? An enlarging psychology is now demonstrating to us what a tremendous harm, especially to children, to young men and women, this perverted teaching is capable of exercising. In all intelligent modern child-training we now recognise the operation of

this psychological law, that the best results are obtained not by continually presenting and harping upon the negatives, the undesirable, the sinful, but by recognising and bringing always to the front the good, the beautiful, the true, inspiring them to self-respect and, therefore, to living *naturally to their best*. So, likewise, in all intelligent daily life and conduct we recognise this great psychological law, but we stick to the old negative and degrading theology. It is the difference between coming to God as a spiritual mendicant, in a we-poor-miserable-sinners, we-who-are-about-to-die attitude, or as children would naturally come to a loving Father.

The world of thinking men and women is rapidly dividing now upon this very question. We have reached the place where it is necessary to choose between an old theology based upon the inherent sinfulness and degradation of man, who is condemned by the combined fact of original sin and his own *natural* depravity and sinfulness, unless he accept the means of escape through a vicarious atonement that became a part of God's system—for us—on account of Paul's building his own conception of the mission of Jesus into a system that, through Rome, has come down to us as the orthodox Christian religion of our day. It is a system, it is but just to say, which on the way

down has been the cause of bitter dissensions and persecutions, and of differences that have resulted in many splits and divisions which have been the cause of the innumerable sects and denominations that are among us; and all of them have been directly caused by the dogmas which it has carried with it.

It is this, on the one hand, compared to the simple, open sky, hillside teachings of Jesus as given *directly by himself*, and that come with the same authority to-day and as they came to those to whom he more immediately addressed them, because they appeal to our own inner consciousness as truth, even as they appealed to theirs. As we understand him and his own direct message in this way, truly we can say as did his Galilean hearers—Never man spake as this man.

It is a teaching of the Divinity of man as opposed to the degradation of man. It is the teaching of our at-one-ness with Creative Life, Divine Being, God the Father, if you choose, through our recognition of the fact that He is essentially the Life of our life, and, therefore, in Him we live and move and have our being. It is living continually in this realisation and thinking and acting always from this conscious Centre. It is that love of God which is so all-absorbing as Jesus said, that we have no other desire or will than that

the Divine Life manifest itself continually in and through us. It is likewise that love of the neighbour of which Jesus spake, that springs naturally forward and sits enthroned in the human heart, when once we realise that we are all parts of the one great Whole, in slightly differing degrees of enfoldment, indissolubly linked together, and that the welfare of the one is to be found always and only in the welfare of the Whole. It is a belief that Jesus knew whereof he spoke and also that he intended to say exactly what he did say in his conclusion: "On these two commandments hang all the law and the prophets." ↪

It is a Life Foundation that will never have to shift its base in order to conform itself to advancing science, so as not to outrage the innate sense of reasonableness or of probability in the minds of men. It is in alinement with the findings of modern science and research, in that through the operation of the laws of Evolution—through which God is continually working—we are gradually evolving from the lower to the higher, and eventually from the material into the spiritual.

It is a religion of the spirit, leading men and women to a direct, personal, intimate relationship with the Father, where the element of immediacy is primal, and not through the intermediary of some other person or agency. It

is truly a religion of redemption, for redemption takes place immediately when the Spirit of God takes possession of the mind and heart and permeates the daily life even to its minutest details. It actualises the divine sonship, "For as many as are led by the Spirit of God, they are the Sons of God."

This truth is also appealing to men because by virtue of it their religion does not have to rest upon an historical basis, which can never give anything that is certain or final. Independently of Jesus' direct teaching—though by no means independently of his influence on the world's thought—some of our ablest minds have come back to this central truth of Jesus' life, and have built upon it some of the most vital and practical, although we call them idealistic, philosophies that we have yet known.

Every man, whether he realises it or not, has in his life some basis of religion, some elements of philosophy. To give these a continually greater conscious form, that they may become active and even creative forces in his life, becomes the source of an ever greater gain. Each of us, whether he admit it or no, stands—and always must stand—in some conscious relation to his Maker, the Source of his life—God. God to me is that Spirit of Infinite Life and Power that is back of all, working in and through all—the life of all. To realise

it as the source of our own very life and power, and to live daily more and more consciously in this realisation, brings into activity a latent spiritual or life force—an interior illumination and wisdom and power—that will bring inevitably in its train, and to any human soul, peace and power and plenty. It is none other than the finding of that Kingdom of God and his righteousness which will be the cause, as the Master said, of all other things being added.

It brings also a real, vitalising, a practical everyday religion; for the basis, indeed the sum and substance of all religion is this consciousness of God in the soul of man. It is the spiritual, if not indeed the scientific basis, of that priceless truth as enunciated by the great seer: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The great soul-cry of this changing age with which we are already face to face is for a real, vitalising, everyday religion, a religion that will make pregnant the spiritual energies that are potential within us, and that this insurgence of the Divine vitalises into an active force. The basis of all growth and health and strength, physical as well as mental and spiritual, as well as a continually higher attainment and satisfaction in the individual life, is consciously to establish and then to keep one's conscious

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connection with the great Source whence issues all life.

It is this new alinement of life that is the great fact of our day. This lifting of men's souls up to the Divine is bringing beauty, and faith, and hope, and through them a greater vigour of life to continually increasing numbers—literally a new birth for countless numbers. They are partaking of the splendid conception contained in the Song Celestial:

"Never the Spirit was born; the Spirit shall  
cease to be never;  
Never was time it was not; end and begin-  
ning are dreams!  
Birthless and deathless and changeless re-  
maineth the Spirit for ever,  
Death hath not touched it at all, dead  
though the house of it seems."

Said Archdeacon Wilberforce recently: "The thing that I feel 'most needs to be said just now' has been perfectly expressed by Mr. James Rhoades in his touching poem, 'O Soul of Mine,' in seventeen words:

"' Know this, O Man, sole root of sin in thee  
Is not to know thine own divinity! '"

Similar in import to this is a recent utter-

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ance by another English minister: \* "I consider the most important as the most pregnant word that can be said now is the same word that the Gospel uses, 'Immanuel'—God in us. Until that is understood and grasped in its immense significance no radical change will take place in our present blundering and archaic method. When we *do* grasp and understand it an astounding transfiguration will take place—ninety-nine per cent. of our problems will vanish, and a new humanity will be born. Incidentally, whole libraries of theology will become instantaneously valueless."

The great modern German philosopher, Rudolf Eucken, in his "Philosophy of Activism," holds that any true life-system has in reality to start with Life itself. With him the basis of philosophy and the basis of religion are so closely identical that one can scarcely be distinguished from the other. Through his philosophy runs the "Universal Divine Life," through his religion, which is always a *Religion of Life*, the union of the human with the Divine. Says he: † "The union of the Divine and human nature is the fundamental truth of religion, and its deepest mystery consists in the fact that the Divine enters into the compass of the Human without impairing its Divinity.

\* Rev. Donald B. Fraser, Liverpool.

† "Religion and Life." G. P. Putnam's Sons.

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With this new phase life is completely renewed and elevated. Man becomes immediately conscious of the infinite and eternal, of that within him which transcends the world. For the first time the love of God becomes the ruling motive of his life, and brings him into an inner relation with the whole scope of reality. . . . Religion is not merely a belief in some supreme Power, nor do I consider it to be the establishment of relations of any kind between this supreme Power and ourselves. It is an inner identification with it and the creation of a new life through it. The problem may be, therefore, defined in this way: Does man in the wholeness of his being experience an impulse to acknowledge a divine element, and if so, can he identify himself with it and rise to its lofty height without transforming his previous condition? . . . Religion thus understood is judged by the new life which it brings forth.

"As soon as man acknowledges the manifestation of this divine element and participates in this new creation through divine power and grace, life will be altogether transformed. Now, at last, we are standing in the great river of Life, of which we were allowed to touch no more than the brink in our first stage of development; it is here that we find a new self, our true Spiritual Life. The cleavage in the depth of our souls is bridged over at last. That

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inner estrangement, so often felt, has disappeared and the whole universe is now part of regenerate man's experience. . . . That feeling of isolation disappears, which has so often depressed us, and we are conscious of partaking in that 'inner life' common to all of us. And this autonomous creation of a true spiritual life is the great wonder, and the only certain evidence on behalf of religion. . . . Without this Religion no true civilisation is possible. A civilisation declining all contact with a supernatural life and refusing to establish those mysterious 'inner relations' gradually degenerates into a mere human civilisation, and becomes a Kulturkomodie (parody of civilisation), as Pestalozzi has called it.

"The life of every individual person is affected by this 'Problem of Religion.' I cannot conceive of the development of a powerful personality, a deep-rooted and profound mind, or a character rising above this world, without his having experienced this divine life. . . .

"That is what I believe to be the character of Christianity. It is the preservation of life in sharpest contradiction with the world. It is a triumphant progress to cheerful affirmation in spite of the spirit of negation. It is the inward extinction of sorrow through the creation of a higher life, and persists in growing through all the turmoil of strife and suffering."

Speaking, then, of the element of love, that the great Judæan Teacher in its twofold aspect—love to God, and love to the neighbour—so emphasised that it became, we might say, his great Fundamental, Eucken finds that this is at once the Eternal element of the Christian religion. If at any period, love to God and love to man is sufficiently strong in it, all of its forms of expression—its existential forms, so to speak, whatever direction they may take—will be subservient to this one dominating force, and it will be strong in its life and in its influence. If at any time this Love element is sufficiently minimized or lost, there can be no guarantee even of the persistence of the Christian religion in the future.

Antedating him by many years, another of the most spiritual of German philosophers, Fichte, has said: "An insight into the absolute unity of the Human Existence with the Divine is certainly the profoundest knowledge that man can attain. . . . That the Divine Life and Energy *actually lives in us* is inseparable from religion." And when this becomes the constant daily realisation of the individual life, he says: "Whatever comes to pass around him, nothing appears to him strange or unaccountable—he knows assuredly, whether he understand it or not, that it is in God's World, and that there nothing can be that does not directly

tend to good. . . . His whole outward existence flows forth, softly and gently, from his Inward Being, and issues out into Reality without difficulty or hindrance."

Standing, then, as a great force of our age, and even generation, is Henri Bergson with his brilliant searching intellect guided always by a simple reverent heart. It was of him that William James said: "Open Bergson and new horizons open on every page you read. It tells of reality itself instead of reiterating what dusty-minded professors have written about what other previous professors have thought. Nothing in Bergson is shop-worn or at second-hand."

Bergson finds that there is a primal *Life-force* of which we are partakers, that transcends mind, the scalpel, the microscope, germs, cells, tissues; that we have within us a power which he calls the Power of Intuition, above intellect and enabling us at times to see into the very nature of life and existence; that the possession of this power enables us to have *an active part* in our own enfoldment or evolution; that this Life-force is continually moulding matter and form to its own use, and that creation is continually going on and bringing something ever new into existence. "Everything," he says, "that exists is the manifestation of a life-force, the 'élan vital' which is perpetually recreating

itself. This is the 'creative evolution' of which I have written. There is in each of us a particle of life-force, which is above intellect just as much as it is above our physical powers. We grow and progress because the life-force wills that we should do so.

"The life-force which we find in every living thing must have come from a source. That source is unceasing life, action, freedom—you may call it God. It must always have existed, for otherwise there would have been nothing. And nothing is unthinkable. According to my views, the original source always existed in time, but out of space.

"Life is a constant springing upward. To exist is to change, to change is to mature, and to mature is to go on creating oneself indefinitely. In each of us is this life-force, which is above our intellect and all our other faculties. This life-force is shown in the form of intuition, which all of us possess more or less, and which at times permits us to catch glimpses of the very nature of our existence."

Closely allied to the fundamental principle of Bergson's philosophy is this recent utterance of Thomas A. Edison: "All scientists, in getting nearer and nearer the First Great Cause, feel that about and through everything, there is the play of an Eternal Mind."

# IX

## A THINKING MAN'S RELIGION: HOW IT RAISES AND BEAUTIFIES INDIVIDUAL LIFE AND LEADS IN THE NEW DEMOCRACY

In this our day and generation, the outward current of life is strong. We have been and are still in a period of great invention and industrial life and expansion, such as undoubtedly has never existed before in the world's history. The genius of man in apprehending and bringing into useful activity many of nature's forces, among them what might be termed the finer and more silent forces of the universe—that have always existed but that have remained until recently unapprehended—is a notable feature of our time. And who can tell what still lies immediately ahead of us! But in the meantime has the development of man himself and the apprehending and the using of his own finer forces kept pace with his wonderful outer activities? Hasn't a one-sided development in too many cases come about? Isn't there a loss that may be, that

must be, almost beyond computation? May it not be well that we be now looking more to the real values of life, that are infinitely grander and more valuable and more satisfying than even the highest conceivable material gains or values?

A little thought will bring to us the fact that a man is to be judged not only by the things he does, but—and in this day perhaps as never before—by the things that he leaves undone. The man who knows enough to give attention to the things really worth while, is the one who after all has struck that finer balance in life that in turn makes life truly worth while. Was the Master right or wrong when he said: "The life is more than meat, and the body is more than raiment"? Was he right or was he wrong when again he said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Isn't it too heavy a chance to take with life to give too excessively of time and attention to the material things that are the transitory and the perishable, that are the things that one day, when the silent summons comes—as come it will to all of us—we leave behind, and we realise that they cannot help us even the tiniest bit as we return to give an account of our talents and our stewardship to the God who gave them? And especially is this true

when as many of our greatest thinkers have concluded, that immortality, or rather continued life after death, may be purely a relative matter, depending upon whether we have awakened a spiritual life here sufficient to persist, in distinction from primarily a physical, animal, material life, when the body ceases its functioning. The things of the mind and spirit are the only things that we then possess, and we begin in the other form of life exactly where we leave off here. Whatever gains we make, therefore, in connection with the life itself, are gains of eternal value; and they will determine whether we pass into the other form of the eternal life we are now living, rich or poor—if indeed the soul is sufficiently awake in its spiritual reality to pass over at all.

Are not too many of our able men breaking and too many dying around fifty to fifty-five—thousands every year—when they should be just in the middle of full vigorous manhood? Isn't it after all wise and to one's personal advantage to heed, to appropriate, and to make vital in his own experience what the Supreme Master of Life brought in such splendid and majestic beauty to the world and with such triumphant faith that he paid, willingly and gladly, the forfeit of his own life that through it men might be saved to their higher selves both here and hereafter?

Each has his problems, and each has his points of weakness the same as his elements of strength. There are times in every life, in the life of the strongest and the richest as well as of the poorest and the weakest, when the insufficiency of the self is keenly felt, when there is a great vacancy, and when a great longing comes for the assurance of a sustaining Power that we can rest back upon. It is then that the strongest men turn to religion, that they turn to their Source. It was Justice Holmes, of the United States Supreme Court, who said: "After all the only interesting thing is religion." Innately we feel our dependence upon a Higher Power.

A noted German writer, speaking of Gladstone, has said: "Great thinkers, in a similar way, have experienced this inward necessity, whenever they opposed the current opinions of their time. A statesman like Gladstone, for example, once said he could easily conceive of *theoretical* doubts of the existence of a higher Being, but a statesman, standing at the helm, certainly could never experience such doubts. For without this consciousness of being led by a higher Power, the innumerable responsibilities of his position would be more than human nature could bear."

Our own Lincoln with his simple, unique, and powerful nature, is another of the world's

great examples of this. Though not a churchman, and though regarded by some, and especially while he lived, as even lacking in religion, he had so keen a religious sense and a religion of such vitality that in the greatest crises of his life, he felt so fully the sustaining Power and made himself consciously so open to it, that he declared that were it not for this, he would not have been able to come through those long dark uncertain periods.

No great personality is ever without this great Religious Sense. So this teaching of Jesus as to the power that enters into and becomes a reality in men's lives when the conditions are made right for its entrance, cannot be overestimated. It was the secret Centre of his own life and insight and power, as it has been that of all the prophets and seers and sages, and of all the great mystics down through all the ages. Look deeply enough and we will find it likewise the secret Centre of all truly great personalities of the present time.

Nothing in the world is more beautiful or more winning, than the one through whom the Spirit of God habitually radiates, where we find always faith and courage and tranquillity, escaping in turn in the form of love and sympathy and good will for all. These are they who, always expecting the best, through this silent subtle force are always at-

tracting the best. There is some mystic force that comes into actual operation when this God-consciousness in man is once awakened, whether it be by virtue of the qualities of the subconscious mind as some are thinking, or whether through some other agency, we do not yet know. That such a force does become active, no one who has become at all intimately acquainted with the lives of any of the world's great mystics, or one who realises such results in his or her own life, can have any doubt. It lifts one into a sense of the eternal in the midst of the difficulties, the problems, and even the sorrows of the common daily life. Thus is the whole life lifted up, as through the human there flows, so to speak, the illumination and the strength of the Eternal.

These results that come from Jesus' fundamental teaching that we have been considering, are primarily what might be termed personal or individual gains and as such are of priceless value. But no man lives or can live his life to himself. And while it is true that when one's Centre is right his circumference inevitably becomes right, Jesus was careful that man have his attention so focused upon *the radiation from the Centre* that no man could go astray. So after the enunciation of his first great principle—that all-absorbing

love of God—he quickly added: "And the second is like unto it, Thou shalt love thy Neighbour as thyself." If we have the first of his two great precepts in its reality, we then have the second, and if we haven't the second naturally and spontaneously, it is evidence that we haven't the first.

It is on account of this spiritual basis of life, which recognises the essential oneness of all life, that no man can live to himself alone—and be happy. The established laws of the universe are against it; and that is why the self-centred life is always unhappy and filled with discontent. The love that is real is always characterised by a spirit of ready, helpful service. The rich man of the parable, it will be recalled, went to the place of torment because, knowingly, he allowed himself to permit a suffering beggar to remain in poverty at his gate. At this particular time it was the beggar who was suffering and in actual need, who was his neighbour. For the time being *there* lay the path of duty—from it there was no escape. No man lives in this world who hasn't responsibilities to the other man—to society—as well as gifts and talents.

While I do not believe, with some, that Jesus' "Kingdom of God," or "Kingdom of Heaven" as it was actually in his mind, was the establishing of a kingdom of social or

economic or civil righteousness here on the earth, I do believe that this is the necessary and the inevitable result of the Kingdom of God that he sought to establish in men's souls. When truly established there the other must follow naturally and inevitably. This was his method—simply the operation of the law of Cause and Effect. The men with this spiritual, this great eternal Foundation, if you please, are the ones who become the most tremendous—although they may be the most silent in their working—forces for the actualising of the Kingdom of real righteousness here on the earth. It has always been the men of *great moral ideas* who have pushed the world along, who have stood against and have beaten back the forces of selfishness and tyranny, injustice and greed, who have cleared the way that men might mount more readily to continually higher planes of social, economic, and civil righteousness and justice.

It was Mazzini who said: "Where there is no vision the people perish." If we had immediately a *fully socialised State* there would be frictions, jealousies, animosities, self-seeking, pronounced selfishness, seeking and scheming for advantage over those who are the weaker, just the same as we have to-day. But when this inner Kingdom of God becomes the ruling passion of men's minds and hearts, then such

a State will take form naturally and genuinely as well as permanently. Civilisation will be saved not by those working for a material revolution, but by these great spiritual and moral ideals into which Jesus focused all religion and all life.

This conception of man in his personal relations to God and to the "neighbour," is the mightiest driving wedge that the world has yet known in splitting asunder the forces of selfishness and greed that are continually endeavouring to tyrannise over the minds of men and to appropriate the results of their labours to their own uses. It is the men with these great moral and spiritual ideas who will be the great dynamic forces in this gigantic social and economic reconstruction that lies immediately ahead of us to-day. Says one of our greatest American Institutional Church and Settlement organisers and workers: \* "Jesus the Nazarene was a spiritual teacher, and not the founder of an organisation. He was a seer, with the vision of a new, God-permeated society, freed from the animalism and corruption into which man had sunk: a society which had been dimly foreseen by the prophets, who told of a day to come when 'men helped every one his neighbour, and every one said to his

\* Dana W. Bartlett (Los Angeles), in "The Better City."

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neighbour, Be of good courage.' He was not an iconoclast. He came not to destroy, but to fulfil. He built no temple, but lived the life of simple service. He taught that the spirit was worth more than the letter; loving ministration worth more than burnt offering and bloody sacrifice.

"Because organised religion has been considered largely as an institution to be defended rather than as a force for service, the united impulse for all great world movements for social reform have generally come from without. The Church has always been conservative. Witness the struggle for freedom, for temperance, and for political reform. The Church is still conservative, and therefore is not leading in the great social movement of the day. The rising power of the common man is being recognised first by Settlement and Civic Association rather than by Church and Cathedral. . . .

"Organised religion is disturbed by the great social unrest, but every real student of conditions is convinced that this is a part of the great world movement upward—the cry of the soul for light and power and opportunity. The movement needs spiritual leaders, and not destroyers; men who realise that this is the breaking away from mere outward authority, caused by the application to social

and industrial questions of the teachings of Jesus in the Golden Rule and the Sermon on the Mount. As in other great movements, the Church is following where it ought to be leading. There are signs that point to the fact that the next great awakening in the Church will be a social awakening. Books on this subject are more popular than those on theology or church history. Many men, tired of formalism, are entering into social, humanitarian, and reform work. Emphasis is being placed on conduct and life. Exhortations are given to do justice and love mercy, rather than to rest in a self-centred religion of emotion. The obligation of brotherhood is pressed home with increasing emphasis. . . .

"Organised religion finds its expression Godward and manward, yet it is difficult to keep its proportionate emphasis. The tendency to-day is toward the Institutional Church, yet such a church is a failure unless it is also an Inspirational Church, a church of high ideals. It is a significant fact that at the time when the social conscience is being aroused, there comes the most insistent call for the spiritual life. Nor will it be satisfied with the old terms and definitions; the spiritual life demanded must be the practical, and must aid in the solution of social problems. But mountain-top inspirations are absolutely necessary.

The Vision must come before the Voice. He who daily practices the presence of God is the one best fitted to lead. The constant retirement into the Holy of Holies for communion with the Spirit gives the secret of power.

"From a psychological standpoint, the holding of a high ideal, the concentration of thought upon the social ideals of Jesus, will produce results that cannot be understood by the mere materialist. This is the power which can make a man immune to evil about him, and more than this, it gives him power over environment itself. Leading men to recognise the unity of all life is the quickest way to bringing them into right relations to their fellow-men. The Captain of Industry, the breaker boy at the coal mine, the bobbin girl in the factory, are essentially and fundamentally one. 'Ye be of one blood, my brothers.' Once touch men's souls with this sentiment, and the inequalities and wrongs of life will soon disappear."

All intelligent men and women realise that our problems and our needs are tremendous. Careful analysis will reveal the fact that Jesus' great Fundamental of religion and of life—his twofold injunction of love—can be made the solution of the knottiest problems that are before us, even where all else has failed. Some indeed will never be solved until this simple

but all-powerful force is applied. The conflicts between Capital and Labour—the struggles, the hatred, the enormous losses—the utter unsatisfactoriness of it all! To be considered also and as will be demanded from now on more than ever before, are the interests of the general public, which suffers always more keenly, and which suffers generally greater losses than the parties at war with each other. Consider moreover what an interdependence, after all, there is. What would the man of capital, the employer do without his employees? What would the employee do without the plant and the carefully managed organisation of his employer? It is answered by one, that the State would be the employer. But the State is not the employer, and we must take conditions as they are, whatever the future may bring forth. Each must ascend to the plane of putting himself in the other's place. It is this alone—this good-will element—that will effect a getting together on a truly sensible basis. With an honest and even eager desire to stand each in the other's place, the interests of the one become likewise the interests of the other, and an enlightened self-interest permeates and binds together the whole.

Take again the case of the nation and our International relations. Inject into them this

same teaching of Jesus, which resolves itself into the Eternal Fatherhood of God, and its concomitant, the Eternal Brotherhood of Man. Then as we know one another better with love in our hearts, old and foundationless prejudices disappear, and with them disappear national and even race animosities. Likewise there comes in case of disputes and frictions the ability to put ourselves in the other's place, and the ready desire to know and to give justice as well as to demand it. When this spirit animates the minds and the hearts of sufficient people of various nations, it is then possible for accredited representatives of the leading nations of the world to meet together to institute, what will inevitably come about—The International Court of Arbitration, whose findings within certain established conditions will be recognised as final.

The immense armies and armaments of the various nations can then be reduced to a mere fraction of their present size, each retaining a sufficient number to make its required quota of the Allied Army of the Nations, whose duty will be the enforcement, if necessary, of the decisions of the International Court. In this way the law of reason and mutuality founded on love will take the place of prejudice, race-hatred, the destructiveness, the waste, and the horrors of war.

God never made, and perhaps never will make, anything that is more nearly synonymous with religion than is love. Certainly in the religion of Jesus, which is still capable of vitalising Christianity into an actual religion of the spirit, if Christianity is willing to be so vitalised, the great Fundamental is this twofold form of Love. This will eventually be made the sole foundation of the new and the revivified Church that can never be weakened by sects and divisions.

In the Democracy that is rapidly taking form here and throughout the entire world to-day, the Democracy that is different from any the world has ever known, the greatest influences that are forming it are the influences coming through the lives of men at once simple and great enough to recognise, and to appropriate and to apply the Carpenter's Fundamental to all human relations. Can the great Church Organisation throughout Christendom, with its splendid possibilities, recognise the basis of this New Democracy that is taking form, and order a re-formation of its statement of faith and rebuild its life upon this same basis? Democracy will not accept the terms of a past age—Church Councils and some of their childish and even heathenish articles, articles that demand faith but that are themselves built upon a total absence of a more fundamental

faith. Democracy pertains to the flowing present—God's throbbing life of to-day—and it will stand for nothing that tends to keep this Life and its results away from men.

The individual churches here and there, which through the leadership of men and women who have caught the real Fundamental of the Master's teachings, are doing such splendid work in the active service that is inspired by the love that he taught, will then be helped instead of being hindered as they are now, through the necessity of carrying a load of dead and obsolete material, that a thinking age has now no use for, and will no longer listen to or even countenance.

Says the author of a recent significant book: \* "The democracy asks of the Church but one thing—that she stick to the gospel. In getting away from the historic Jesus, she abnegates the charter of her existence. Let her recant, let her bravely respeak her abdication, and the working class will come back to her altars, thronging her as they thronged her Founder from Galilee to Golgotha. With Christianity once democratised, 'twould not be long before the democracy would be Christianised. The task of the twentieth century is going to be to convert the Church to The Car-

\* Bouck White, in "The Call of The Carpenter." Doubleday, Page & Co.

penter. For the democracy is already being converted unto him. The recoil from an artfully contrived system of 'faith' has led many of the proletariat to the street corner and the pothouse—their feet hastened thither by the drink-inducing conditions of modern industry: Democracy has a religious root. In its struggle for existence it turns to the Galilean Comrade with the cry, 'Uphold me by thy free spirit.' In the fellowship of The Carpenter there is going to be wrought a statement of religion that will make scepticism ridiculous."

Love in its twofold aspect as so winsomely and so graphically set forth on the Judean hills by the Master, is not only, as he said, all there is of religion, but it is also as we are now finding the great force of life. "A new commandment I give you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." So the old alinement becomes again the new alinement of life. It is the old freed from its incrustations, that the spirit and the temper of the times are demanding.

Jesus is coming to his own again. Even independently of existing organisation the larger laity of Christendom is now demanding that his great life teaching and his personality

be no longer emasculated, because in them dwells the mightiest force the world has yet known for the making of individual character, and for the actualising of social, economic, and civic well-being.

If sometimes we speak strongly of things, even wherein we may differ, but slight offence will be taken, if we speak always kindly and in the spirit of love. And so, as Tiny Tim observed, God bless Us, Every One. And so shall we remember always, that where Love is, there God dwells.

# X

## THE IDEAL MENTAL DAY

Is there such a 'thing as a mental day? I have heard it asked. When we once fully realise that the springs of life, the sources of all outward acts and conditions, are all from within, we will readily see that there is no day that is not a mental day.

One of the elemental laws of life and conduct might be stated thus: A thought, an act, in time a habit; so runs life's law—what one lives in his thought-world, that, sooner or later, he will find objectified in his life.

The life invariably follows the thought. In the last analysis it is cause and effect—the thoughts and the emotions are the silent, subtle, but all-powerful causes of the prevailing characteristics and conditions of any life. The thoughts and the emotions, therefore, determine the life. They stamp its present and they will inevitably determine its future.

There are people by the thousands to-day who are awakening to this important fact, who are grasping and utilising the laws of "sci-

tific mind and body building," and who through the agency of these laws are stepping, so to speak, into a new world. They are exchanging fears and forebodings, with their neutralising and destructive influences, for faith and hope and courage, with their straight-to-the-mark, get-somewhere influences. They are exchanging disease for bodily health and strength and vigour. They are exchanging poverty with its attendant limitations for plenty and abundance. They are finding that life, when we get at it from the right side, is something intensively interesting in all its details; that it is something every day of which is to be lived and enjoyed, and not something merely to get through with. They, by the renewing of their minds and thereby their lives, are becoming definite, distinctive forces in the world.

If thought is the silent, subtle force that it is, if it is the cause that stamps the prevailing conditions of every life, then he or she is wise who uses it definitely and intelligently, and who moulds the conditions and affairs of the daily life with it—who, in other words, conditions circumstances, instead of allowing the process to be reversed, and becomes, as is true in so many cases, a conditioned circumstance.

Life is not so complex if we do not persist in making it so. We can simplify it a great deal more than we do. Emerson undoubtedly

had this in mind when he said: "Just to fill the hour—that is happiness. Fill my hour, ye gods, so that I shall not say, whilst I have done this, 'Behold, also, an hour of my life is gone'—but rather, 'I have lived an hour.'"

Each day is a fresh beginning. We are, as it were, just beginning life. In a sense there is no past, no future. Wise is he who takes to-day and lives it, and to-morrow when it comes—but not before it comes. The past is of value only by way of the lessons it has brought us. There should be no regrets or crippled energies that result from such. We have stumbled—all have stumbled. The wise one is he who does not allow himself to be discouraged in the face of even innumerable stumblings. Sometimes it is through these that we learn the most. The wise one is he who, when he stumbles and falls, even flat, gives time enough to recognise the cause, *who quickly learns his lesson*, and who then picks himself up and goes on, without wasting even a moment in regret. In this way his very stumblings and fallings become an asset. Growth through discipline is one of the great facts of life.

As to to-morrow, it is time to deal with it when it comes. As we make our to-day we determine our to-morrow, just as our to-day has been determined by our yesterdays.

So when the day with its fresh beginning comes we should enter upon it without fears or forebodings. These will inevitably cripple our energies, and thereby cripple or even defeat our day.

They also register their effects, slowly it may be, but no less subtly and surely, upon the body. This they do the same as worry corrodes and pulls down the organism. They are all similar in their influences; they poison the body and they rob it of its energy. They, therefore, prevent our doing successfully to-day the thing we would do. The best feature of many of the troubles we are prone to worry about is the fact that most of them never come. It was Lowell who said: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come."

The one who allows himself to be dominated by neither fears nor forebodings, who does not allow his energies to be crippled thereby, and who gives no place to their corroding and poisoning influences, puts himself in that positive attitude of mind that seems to neutralise the disagreeable influences before they can touch him; and, on the other hand, he attracts to himself, through the great law of the drawing power of mind, which is that *like attracts like*, the influences and conditions he most desires.

He who understands the laws of life most



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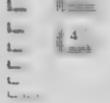
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fully will take more and more the mental attitude of happiness. It is just as easy as its opposite; and in time it becomes the habit. It is better and a great deal cheaper. The better we understand life, the more we come to the realisation of the fact that *happiness is a duty*. It signifies that we are working in harmony with the laws of our being. It is one of the concomitants of righteousness. Righteousness in its last analysis will be found to be living in right relations with the laws of our being and with the laws of the universe about us.

This attitude, this habit of happiness, is also a benefit to others. As cheerfulness induces cheerfulness in others, so happiness inspires and induces happiness. We communicate this condition to those about us. Its effects come back in turn from them to us again. As anger inspires anger, as love and sympathy inspire love and sympathy in others, each of its kind, so cheerfulness and happiness inspire the same in others.

This attitude of mind and heart is the attitude also that prevents jars—the jars that so many times arise in families, or among groups of people living continually close one to another. Under these circumstances we come to know the peculiarities and the little failings of one another better than we know them of

those with whom we do not come in so close contact. If we knew the latter better, and lived under the same conditions with them, we would probably come to know their individual peculiarities and failings also—and they ours—and the same conditions would result in connection with them.

That is one reason why it is well at times for members of the same family, or for those on very intimate terms, to be separated one from another. Fresh scenes and fresh associations take off the dull edge of too close association and contact. We come back refreshed and renewed, always with a little broader outlook, always with a little larger store of interests, always with a little more consideration and kindness, and are, therefore, more thoughtful in our acts to others, and are more generous in our attitude toward any acts of theirs. In family life it is especially necessary that each look well to the self to see that the little jars and frictions that may spoil to a greater or less degree the day of others, and thereby, it may be, our own day, be not allowed to take form.

Along this line a writer has said must truly: "There is a beautiful and an ugly way in which to say almost everything, and happiness depends upon which way we take. You can upset a person for the whole day by the harsh way in which you may call him in the morning,

or you may give him a beautiful start by the cheeriness of your greeting. So not only in the words but in all the little, common courtesies and duties of life, think of the beautiful way of doing each." Thrice blessed are they who are pleasant to live with. They are a blessing to themselves, to those with whom they live, and to the world at large.

God give us more of the people who set about definitely and actively to cultivate the habit of happiness, people the corners of whose mouths are turned chronically up, and not down, people who are looking for and who are inspiring and calling forth the best from all. The disagreeable things that fill such a large portion of the lives of many seldom, it seems, present themselves to those of this trend of mind and heart.

There are people who, when they go into an orchard, seem to have the faculty of finding chiefly the little, the gnarled, even the partly decayed specimens of fruit. Others go in, even on the same day and under the same trees, and seem to have the faculty of finding splendid, beautifully developed, and beautifully coloured specimens. It is true, after all, that in life and in people we find mostly that which we are looking for.

We need continually to be on the lookout that we keep ourselves up *to par*, so to speak, both mentally and physically. Our modern

American life especially demands this. The practice of taking a quiet hour or even a half-hour a day, alone by oneself, for quiet, for relaxation, for rest, will be found to be of inestimable benefit to the one who is wise enough specifically to adopt this practice. To get away from the confusion of household duties or the daily routine, to get away from contact, sometimes confusing, and at times even a little jarring, with those about one, in order to regain one's mental and physical powers, and through them one's poise, will bring rich benefits to any life. Especially is this of value to mothers and homemakers, where many times arrangements, duties, labours never cease.

If one at first isn't used to *this company of self*, and if, at first, this sort of getting reacquainted with oneself seems strange, or if one is at such time inclined to bother or worry about the thing that should not be bothered or worried about, then to dip for a little while into an inspiring book, or an interesting piece of fiction, breaks the chain of monotony, and arrests the output of mental, nervous, and physical energy. It brings a change and thereby induces a rest. Rest we are now finding does not depend necessarily upon a cessation of activities, for sometimes a change of work or activity is fully as effective. It is the time we spend *alone* that has to do with the great realities of life,

and these are the things that after all really count. They, it is, that eventually bring real and lasting satisfaction.

To take this quiet period every day enables us to get hold more and more of those interior, spiritual thought forces that we can, and should, infuse into, and mould the conditions of everyday life with. It also aids us to find and to keep our conscious connection with the Infinite Source of life and power that is back of all, working in and through all, in the degree that we open ourselves that it may manifest to and through us.

It is idle for any one, be she busy home-maker, or be he busy man of affairs, to say it is impossible to get this quiet hour or half-hour a day. If the desire is really there it can always be accomplished. And for one to say that he or she cannot afford it, is to speak without sufficient knowledge. There is no one, when its value is once fully or even partially realised, who can afford to do otherwise.

Some time, even but a brief period, spent during the course of each day out in the open, is a prime necessity in keeping oneself up to par. One reason that we are not so uniformly healthy as we might and should be is that our modern life has become so artificial. We live too continually behind closed walls, in closed houses; we get too far away from simple

though body-building and sustaining foods; we do not breathe fully and deeply enough an abundance of good fresh air. These, if not always the direct causes of depleted nerve force and even nervous exhaustion and breakdowns, are nevertheless prime contributory agencies.

God's great out-of-doors is ever calling, and if we do not heed its call, it will send in to us bills that will call for heavy and sometimes frightful settlements. We need at times to take up again the play-life of our childhood. After all, we are all merely grown-up children. To deceive ourselves with the idea that we are something totally different means, many times, the paying of very costly bills. "If your whole world is upside down and joy and cheer are far from you," some one has said, "romp for an hour with a six-year-old child and see if its laughter and faith are not veritable sign-posts .. The Road to Happiness."

As we grow older we are continually in more danger of becoming too serious than the contrary. God deliver us from the men and women who become so serious—so chronically serious—that they haven't the time or the inclination for the occasional levity, for the day off, who gradually push out from their make-up a good, wholesome sense of the humorous.

If God intended anything, he intended that we live simply and naturally, that we grow—

sometimes through knocks—and, growing, that we contribute our share to the neighbours' and the world's life and work, *but that we be happy while we do it.* The real welfare of the world never has depended and never will depend on any one man or woman. There are, of course, specially busy times in every life. To be serious while in the midst of these times may be well, but to allow oneself to grow so that he becomes *chronically serious* sometimes defeats the very effectiveness of his efforts, while at the same time it gradually renders him a sort of bore both to himself and to those about him.

The one with a good healthy sense, and a continually expanding sense, of humour, has an agency in his equipment that will help him over many otherwise hard places in life, and an agency also that will effectually prevent what might be many more hard conditions ever taking form.

It is well for one not to try to do too much each day. To do what one can with ease, and to let the rest go without qualms or misgivings of any type, will brighten many days in many lives.

Are there *too many* social duties? Then, cut some of them off. It will be found just as well otherwise. To become a slave to one's engagements, and to allow oneself to fall be-

low par, mentally and physically, thereby, can result in no real benefit to anybody. The complexing element thrown into one's life this way is just as destructive to real growth and to happiness and satisfaction as is the introduction of too many material things in life. Among the most thoroughly self-deluded people in the world are those who think that in the multiplication of things and possessions happiness or contentment lies.

Is there a great deal of work that each day brings? It is good if it is done rightly, and with the right mental attitude toward it. That we work is one of the laws of life. No one can be happy without it. There are thousands to-day who are unhappy and ill at ease, to whom life seems even a burden, who could change all these conditions if they had something definite and useful regularly to do. But here it is the middle ground, as is true in all phases of life. It is true of this the same as it is true of pleasure. It is always the middle ground that brings happiness and satisfaction —neither asceticism, on the one hand, nor over-indulgence, on the other. For most of us there will always be work to do; but Ruskin lends an aid when he says: "Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work his life is a happy one."

Wise is the one who, as the days speed onward, realises the importance of always keeping his mental poise, and who does not allow himself in the face of any circumstances to get, as we say, "all balled up." It is then that hindrance arises in connection with the very thing we are endeavouring to accomplish. It is then that the "little demons" seem to creep in and play havoc with our mental and nervous force and energy, which inevitably in turn registers itself with ill effects in our bodies. This state then becomes also a hindrance to the mental poise and to the effective efforts of those about us. Things we can mend we should mend. Things that we can't help we should accept with good grace, and then quickly forget.

And when we are prone to think that our own problems are unusually great, it is a great help to remember that the neighbour has his problems also. We shall always have problems, the same as the neighbour will have his. These we can never hope to escape. The solution is that we use the helps that we are all personally endowed with, if we will but take time enough to find them and bring them into effective daily activity.

# XI

## A HEALTHY MIND IN A HEALTHY BODY: HOW MIND BUILDS BODY—HOW BODY HELPS MIND

There is an old and rather homely saying to the effect that so far as happiness is concerned it is better to be a hale beggar than a sick king.

When we reflect, and when we realise the very close and intimate connection that exists between ourselves and our bodies, while in this material world, we see that the condition of the body is a matter of exceeding great importance. If one have not good health, if the "joy of living" be not fully and spontaneously realised, he or she is unquestionably robbed of much that life holds. For its lack there is scarcely any imaginable thing that could be offered or that would be accepted by any wise man or woman.

On the other hand there have been and there are those who have been willing to give enormous amounts—whole fortunes, even as we reckon fortunes to-day—to gain that which

they have carelessly let slip away. Ordinarily it is safe to say that we are more careless of our health than we are of our property—our material possessions. It goes without saying that we should keep the body in as perfect and hence in as harmonious and as useful a condition as possible.

A sunny, bright, and buoyant—chronically buoyant—disposition is one of the most desirable and the most enviable qualities or characteristics that any one, man, woman, or child, can possess. He or she whose body is the home of rheumatism, malaria,—chills and fever,—asthma, indigestion, whose toe and its outlying sections are shot through with the pangs of gout, whose nerves are so depleted that day seems mostly evening, or even night, is not always in the best condition to be sunny, bright, and buoyant.

It was Henry Van Dyke who said: "A cheerful comrade is better than a waterproof coat and a foot-warmer." And before him it was Emerson who said: "Power dwells with cheerfulness."

There are wonders that can be accomplished, and wonders that have been accomplished in many cases, after various bodily functions and powers have been depleted and after the general health has been broken. I would not set a hindrance against the hopes or the longed-

for realisations of any one. All will agree, however, that it is much better to preserve good health while we have it, than to try to retake it after it has flown. It is a trite saying, but one that applies particularly here, that an ounce of prevention is worth a pound of cure.

Preventive medicine, or it may be more correct to say, *preventive hygiene*, is one of the lines along which we will be making great strides during the immediate coming years. Even recently, with cholera laying low its thousands among the Turkish troops and other peoples—one of the numerous outcomes of the Balkan war—we shoud have had cause for intense alarm here in America, if our National Public Health Service had not made such splendid advances in its knowledge and organisation during the last, say even twenty-five years. As it is, we scarcely, so far as we ourselves are concerned, give it even a thought. And thanks also to its splcndid investigations, and equipment, and zeal, yellow fever and many other things of a kindred nature, are dreaded scourges almost, if not quite, of the past.

Gratitude and homage are abundantly due also to such names as those of the brave Mc-Clintic, Wightman, Fricks, McLaughlin, Goldberger, Blue, Waldo, and others. The won-

derful things that have been accomplished also in Panama, where these same agencies have, within a period of even the short space of half a dozen years, changed it from a dangerous, pest-ridden section, whose victims would have been numbered by the hundreds or by the thousands, to one of the most healthy spots in the world,—more healthy even than many portions of our own American cities, is a matter of almost marvellous import.

So bubonic plague, hook-worm, typhoid, typhus, Rocky Mountain spotted fever, infantile paralysis, we are now understanding more and more, we are using preventive hygiene in connection with them, and are either commanding or conquering. Even tuberculosis, which may be termed the most social of all diseases or scourges, in that it results most directly and most numerically from the low economic and, therefore, unsanitary, sunless, conditions under which so many of our people are compelled to live, we are now beginning to make much progress with; and that we will eventually conquer it, I have no doubt.

We are all glad to recognise these magnificent accomplishments and to pay this homage to these agencies which may be called civic or social. The fact of their splendid accomplishments is a most significant demonstration also of the fact that after all these things are not

"Visitations of Providence," and "hard to understand," and to be humbly accepted. We now know that freedom, or practical if not absolute immunity from them—from all disease—is through a knowledge of certain definite laws.

We are making splendid advances along these lines. We are not, however, making the advances we should be making, along the lines of what we might term personal or individual preventive medicine or hygiene.

Health is the natural and the normal—unquestionably it is the God-intended; it should not, therefore, be so hard to preserve it. Its opposite, physical debility, sickness, suffering, comes through the violation, either on one's own part or on the part of others, of the laws of our being, or of the laws of the Universe about us. This violation may be made intentionally or unintentionally, knowingly, or inadvertently—the results are primarily the same.

Nature carries with it wonderful rebuilding and recuperative qualities if given a fair chance. In the case of a wound, a gun-shot, a fractured bone, for example, the purer and the better the condition of the blood, the more quickly the repairing will be accomplished. Many a wound, sometimes even a pin scratch, has been followed by more direful results in the case of some, than where the body has been

terrifically cut, broken, or even shot through and through, in the case of others.

Keeping the body, as we say, "up to par," is, therefore, a matter of prime importance. When it is so kept, then, when anything unusual comes, it has the resistance to throw it off. Many an ailment or disease that would otherwise find lodgment in it, is compelled to pass by without as much even as touching it, when it is kept in this strong and wholesome condition.

If certain conditions were not ready and favourable to the entrance of the germs of grippe, for example, they would not find lodgment and multiply and produce their train of ill effects. This is why some people, when it is an epidemic, fall victims so quickly to it, while others under even the same external conditions are entirely immune from it. So in regard to numerous other ailments and diseases.

Likewise there are so many who at or a little past middle age, say from forty-five to fifty-five and sixty, seem all of a sudden, or so quickly, to break and, as we say, go down, or even "go out." It seems a pity too that this occurs so often at the most useful period of one's life—and it is a great annual army in its aggregate. We must remember, however, that these are only delayed outward manifestations of what has been gradually stored up and getting ready

to culminate in these results through unwise eating, unwise mental and physical habits, for some time back. It is doubtful if any deaths, except those from "accident," are sudden.

A better knowledge of the causes that lead to hardening arteries and consequently a raised "arterial tension" and increased "blood pressure," that give the arteries of the old to the young, and that so often prematurely age the body, will save many a mind and body and life for strong, vigorous life for many years to come. From whatever standpoint we look, therefore, it is plainly evident that it is wise to keep the body in as strong, in as harmonious, and as healthy a condition as possible.

All body building, the same as all body repairing—healing—is accomplished through the operation of the *Life-forces within*. They will build always healthily and harmoniously unless interfered with. They can be interfered with through the agencies of our own inner forces—mental and emotional—or through the medium of agencies entirely external to the body. There are, therefore, these two avenues of approach in considering the health of the body. Shall we give a brief consideration to the former?

We have made such great advances along psychological lines of late, that there are but

few who do not now appreciate the very intimate relations existing between mind and body, and the very direct influences of the mind upon the body. It has been definitely determined that certain definite mental habits are productive of certain definite bodily ailments, weaknesses, and eventually diseases. Along this line William James has said: "*All mental states (no matter what their character as regards utility may be) are followed by bodily activity of some sort.*"

Did space permit, we could consider case after case of similar findings on the part of eminent psychologists and scientists. They all point to the one general fact—that the thoughts and the emotions have a very direct effect upon body building, and upon all bodily functions and powers.

The general law is that all peaceful, tranquil, undisturbing types of thoughts tend to act beneficially and helpfully upon all bodily organs and functions, and are health producing in their results; while all of the opposite nature have disturbing, destructive influences, and tend to produce bodily disorders. Among the former are faith, hope, courage, joy, good will, sympathy, affection, magnanimity. Among the latter are fear, worry, grief, avarice, ill will, jealousy, anger, hatred.

It is an unalterable law that the mind can

act and always does act either "for the health or for the disease of the body." We have disorders and diseases corresponding to what may be termed both positive and negative perversions of thought. Among the latter are fear, grief, worry, despondency. Their action upon the various bodily organs and functions seems to be of a slow, corroding, lowering of activity, and slowly poisoning nature. They result *always* in lowered activity. In brief, a falling state of the mind is followed always by a falling condition of the body.

The slightest indulgence in or control by them results in lowered vitality, and hence capability, though these results may not always be sufficient to register themselves in any *specific form* in the body. If more pronounced or long continued, they do culminate in this way. They interfere with the normal process of nutrition. They prevent the formation of rich life-giving blood, with the results of a lowered, poorer type of body building. They attack and undermine the nerves and the entire nervous organism, resulting sometimes in nerve exhaustion and depression, sometimes in melancholia, heart disease, insanity—sometimes even in death itself.

I have before me a clipping from a recent issue of the New York "Times," under the heading: "Daughter Dies of Grief." Its sub-

stance follows: "Grieving for her mother, who died last week, Miss — —, twenty years old, collapsed yesterday afternoon at her home in —, and fell to the floor dead. The mother, — —, was buried Monday and the daughter had grieved incessantly over her death." We often see items of a similar nature, but where we see one such account, we do not see those of a hundred or a thousand lesser cases where the consequences have been pronounced, but where they have not resulted fatally—or fatally so quickly.

Returning for a moment—among those perverted and unhealthy mental and emotional states of a positive nature, are those of hatred, anger, jealousy, resentment, ill will, ill temper. Their results are generally more quickly noticeable and, therefore, are more pronounced. When one gives way to and is dominated even for a short period by the passion, say, of intense anger, there is set into operation a sort of mental and bodily thunderstorm, which does immense damage, and whose consequences are sometimes violent and of long standing. There are numbers of readers of this very chapter whose own experiences will but add testimony to this statement. We do not yet know exactly what the process is—we do know, however, that the ill results are very definite, and very costly.

How many times has a man, "livid with rage," been brought down before long by an illness, or by a stroke of apoplexy, the same as many another has been brought down more gradually, through strain and over worry. This is in keeping with the statement of one authority when he says: "Every emotion of a false and disagreeable nature produces a poison in the blood and cell-tissues," and also that, "agreeable, happy emotions generate chemical compounds of nutritive value, which stimulate the cells to manufacture energy."

Shall we consider one more specific case of a concrete nature? It is but one of a number the authenticity of which is well established. The mother was strong, healthy, well developed, and not especially of a nervous make-up. Her young babe was strong and perfectly well. The mother was thrown into a fit of violent anger by a certain occurrence. Soon after her babe being hungry and calling for food, she gave it her breast. It was soon after attacked with spasms and died in convulsions within a short time. It is the consensus of opinion of the best authorities that the child's death was due to the mother's violent anger—a poison was engendered which found its way into the mother's milk, and was thus transmitted to the child. Medical books contain, and medical authorities cite, almost num-

berless cases of a more or less similar import.

The truth seems to be that there are certain discordant, perverted, and, therefore, unnatural types or habits of thought that are distinctly contrary to the laws of our being; they are violations of established laws, and the same as in the violation of all natural law, they carry their own penalties always and inevitably. The wiser we are the more quickly we will recognise this inevitable fact, we will weigh the penalty, and we will allow them no entrance into our lives. They tend always to shorten life, and to rob both mind and body of the best there is in life while we live.

They can bring us nothing good, but only harm. They will gradually master and will down us every time, unless we recognise once for all the fact that we were never intended to be creatures but always masters of circumstances. We are intended to be and always should be masters of our own thoughts and emotions.

We can't have an expansive stretch of healthy life without an expansive sweep of the mind. Littleness of mind, jealousy, envy, the tendency to gossip, looking for the faults rather than the good traits in others, all have these adverse, stultifying, dwarfing influences, and they always lead to some undesirable con-

dition or end. On the contrary, if we open our best, and look for the best in others, their best will unfold and will show itself to us—as we give, we get.

The mind and the body act and react continually one upon the other. Mind not only builds body, but body also affects—therefore, helps or hinders—mind.

The body is of material structure and it gets its food, its sustenance, its continued life, from material agencies such as food, air, water. It demands the right kinds and the right proportions of these material requirements, the same as it demands right directing and regulating through the channel of the mind.

To keep the body clean is one of the essentials from the physical side—definitely and habitually, rather than spasmodically clean; as, or even more essential perhaps is it, that our surroundings be kept clean and free from all types of refuse. To give the body the food it requires is a prime requisite—the nourishing and the sustaining, rather than the fancy kinds, not too much of it, and the less of flesh-foods the better.

It is a well-established fact that the majority of people eat too much. They take more food, *especially with under-exercise*, than the body can assimilate, and the result is superfluous fatty deposits. This is especially true

around middle age, when the body is no longer growing, and hence does not require the amount of food it required when the process of growth as well as of waste was going on. The result is the taking on of superfluous flesh, the tendency to exercise still less, degeneration of the heart muscles, hence impaired breathing, which deprives the body of one of its greatest sources of strength and energy.

An abundance of pure air with full deep breathing, and especially out-of-door air, is one of the first essentials of sound health and of unimpaired vitality. If this can be combined with adequate daily exercise in the open, whether it take the form of work or of play, and if the exercise is as simple even as that of walking, so that it is done regularly and with the right spirit and purpose back of it—an alert and purposeful mind—so much the better.

Sleep is nature's great restorer—one of the great rebuilders of both mind and body. When we rob them of their required amount, we are thereby contracting bills that will present themselves for settlement sooner or later, but without fail. It may seem for a while that no account is being kept—but, believe me, it is.

To thus wisely order the material side of life, realising the value of moderation, and the wisdom always, and in all things, of the "middle ground," will lead to that sunny, peaceful,

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healthy, and serene old age that should be the natural outcome of every life.

We will not then think ill health, disease, weakness, or loss, we will not talk them—we will not expect them. We will think health, we will talk health—but not too much—we will expect it. The subconscious mind is powerful in its workings. It follows suggestion. If we continually suggest to it health and strength, it will work for us along these same lines. No man or woman is a failure in health, the same as in anything in life, who keeps cheerful and buoyant and expectant. They alone fail who give up and lie down.

# XII

## THE MENTAL LAW OF HABIT: THE NATURAL LAW OF HABIT-FORMING AND OF HABIT-BREAKING

The other day a couple of little girls came to a physician's office to be vaccinated. One of them undertook to speak for the other, and explained: "Doctor, this is my sister. She is too young to know her left arm from her right, so Mamma washed them both." There was an element of the haphazard in at least one department of the life of this family. There is an element of the haphazard, I fear, in most of us.

There are some lives that seem so even, so definite, so straight-to-the-mark like, while there are others—so many others—that seem so haphazard, so unsystematised, so get-nowhere like. Is it all merely a matter of chance?

If we look deeply enough, we will find that in connection with human life, as well as in connection with the universe about us, there is no such thing as chance. There is only law; and the great elemental law of *cause* and *effect* is in operation, and with absolute precision, in the

universe about us and in each individual life. An able writer has said: "God, the maker of all things, does not change His laws. As you sow, you reap. He simply makes His laws, and we work our destinies for good or ill according to our adherence to them or violation of them."

In connection with human life the general law is: As is the inner so always and necessarily is the outer.

Every moment of our lives, at least during our waking hours, we are unconsciously forming habits. Is it well unconsciously to form them and thereby drift, or run the risk of drifting, or consciously to form them, and get thereby definite, orderly, and desirable results? We must either, through a knowledge of the laws of habit-forming, character-building, stand at the helm and guide or, failing in this, drift and, drifting, be thrown at times into very undesirable or even perilous conditions, which may result in mental, moral, and physical shipwreck, or may take us a long distance out of the course toward our desired haven.

The starting-point of habit-forming, character-building—in fact of everything that is desirable or undesirable in life—is thought. Our every act—if we will look deeply enough—is preceded and given birth to by a thought, the act repeated forms in time the habit, the sum of one's habits determines and stamps his

character, which means always, life, destiny. So we have it—thought on the one hand, life, destiny, on the other.

The thing to remember is that *the thought is always parent to the act*. There gets into our lives by way of habit exactly what we allow to get into them, and never more, never less.

It is a simple psychological law that any type of thought, if persisted in for a sufficient length of time, will finally reach the motor tracks of the brain and burst forth into action. One's thoughts, his prevailing mental, and through them emotional, states, are always the antecedents and the causes of his acts. There is scarcely an inmate of any of our prisons, or penal institutions of whatever type, to-day, man or woman, who has not gotten there through the operation of this law. Our thoughts determine our acts and, therefore, our lives, as well as the influence of our lives upon all about us, either by way of good or by way of hindrance, with absolute precision.

The question naturally arises therefore: Have we it in our power to determine the nature, the types, of our thoughts? It is a question of prime importance, for if the thought is always the antecedent, the parent to the act, it is of grave consequence as to whether we have it in our power to determine the thoughts

that present themselves, that gain admission to, and that occupy our minds.

There are those who claim that it is quite or, at least, next to impossible for us to control our thoughts. All of us, either now or at some period of our lives, or during some phase of our growth, know full well how at least *to sympathise* with this point of view. Our own many lapses by the way will make us, unless our memories are exceedingly short, most sympathetic to the feelings of those who entertain this belief, and from whom this statement comes.

The true psychological fact, however, is that we have it in our power to determine the types of thoughts, *and the very thoughts, we entertain*. Here let us consider that law of the mind which is, in the main, the same as is the law in connection with the reflex-nerve system of the body. In substance it is this: Whenever we do a certain thing in a certain way, it is just a little easier to do it in the same way the next time, and still a little easier the next, and the next, until the time comes when it no longer requires an effort—it does itself, so to speak, and to do otherwise would require the effort.

Here in a nutshell is the modus operandi of thought-control, of mind-mastery, of habit-forming, of character-building. It is not, one must freely admit, always easy at first, many

times it is extremely difficult; but the law is accurate and absolute, and will give us always the inevitable result if we grasp it and apply it.

Let us examine a concrete case or two by way of illustration. How many will recall himself or herself as a young man or woman starting away to academy or to college. How difficult it was during the first two or three weeks, or even much longer, to get the mind in hand and to keep it on the studies, the work in hand. How, in spite of one's best intentions, it wou'd wander off to the familiar home scenes and home people, or would busy itself with the new scenes and people. It would persist every few seconds in getting away, and hundreds or even thousands of times a definite conscious effort had to be made to retake it and bring it back; and it was no sooner back than off it went again. At the end of a couple of months or so, however, this troublesome feature was almost, if not entirely, a thing of the past.

Again, in committing some selection, or the part of some character in a play,—how difficult at first to be sure of the next line, how chaotic, indefinite, and hazy the whole thing seemed and for a while persisted in seeming! It came about in time, however, that no effort whatever was required to retain and to render it, and it seemed strange, even, that any difficulty

whatever had been encountered. When we recall the ability that hundreds of actors have acquired in being able to commit an entire new play every week, or how the leading parts of eight or ten or even more plays are mastered and retained by the mind, it having the ability of reproducing them almost at a moment's notice, we cannot but marvel at the wonderful power that the mind, through the law of repetition, is capable of.

Another illustration or two of the ability of the muscles, through the same law of repetition, in co-ordinating themselves with the movements of the mind. Take the case of learning to drive an automobile, a case comparatively fresh perhaps in the minds of many of us. How many hundreds of impressions in the aggregate have been made in the mind by "Throw out the clutch before changing the gear." At first how fearfully, how haltingly the mind worked, and then how haltingly did the foot and the hand co-ordinate themselves with its tardy movements. What numbers of corners of cogs were clipped off and what unearthly noises followed these clumsy movements! Now it is done—how swiftly, silently, almost automatically—a hundred or a thousand times a day.

It is then true that whenever we do a certain thing in a certain way, it is easier to do the

same thing in the same way the next time, and a little easier the next, and the next, until the time comes when what is done with extreme difficulty at first, requires no apparent effort. This is true of the working of the mind alone, and it is true also of our physical or bodily agents in following the lead, the domination of the mind. Innumerable other examples might be cited. Each is able to recall for himself many cases fully as interesting and as illustrative of the operation of this law.

We have, then, the power of determining the thoughts we entertain, the thoughts that are invariably the determiners of every act and eventually of every habit; and if there is difficulty at first, even exceeding great difficulty, we can avail ourselves of the law that will make this control continually easier.

The one thing, then, to do is to stand master at the helm of thought, and the act and the habit will take care of themselves. It is simply cause—effect. In this way, and this way alone, one's entire character is either formed or is remade. The consequence—the result—is a matter of tremendous importance, while the method or, rather, the law of its accomplishment is one of extreme simplicity.

In the matter of breaking away from a habit already formed, especially if one is for the time being under the domination, as we say, of that

habit, mental or physical, it is many times very difficult to keep the thought or the recurrence of the thought out of the mind. The one safe rule of action, or the course of action that makes the accomplishment easier, is, as quickly as the undesirable thought presents itself, to put it out of the mind *instantly*: dalliance with it, and thereby allowing it to assume larger proportions, makes it continually harder to check it. That which at first is but a tiny flame will grow, if we act too tardily, into one of consuming proportions; and we will find ourselves under its domination again.

For surely there is a fact which, if we once fully understand it, will be of tremendous aid at this particular point. It might be called a "Law of Indirectness," or a "Law of Substitution." To get rid of an undesirable thought it is easier to put into the mind some other object of thought which will replace the undesirable one, than to tussle with it and endeavour to put it out directly. So when it presents itself again, instantly to throw the mind along some other line, the opposite of the undesirable one, or along *any* line that it will follow most easily and naturally, will enable it to be freed from the undesirable one, which will gradually decrease in its power, thereby gradually losing its hold, while the mind is growing continually along the lines of more effective

self-control. It is simply shutting out objectionable and undesirable thoughts and putting desirable, any desirable ones, in their place. If this course is persisted in, the undesirable loses its hold and disappears in time completely.

In that splendid book, "Right and Wrong Thinking," by Aaron Martin Crane, occurs the following: "Change of character is not reformation nor creation in the exact meaning of the words. The whole work consists in ceasing to do certain things and in doing certain other things. The man stops thinking certain thoughts and consequently stops doing certain acts of a corresponding character, and he thinks thoughts of another character and, therefore, performs other acts. . . . The thief who stops thinking about stealing cannot steal; indeed, whatever he may have been before, he is no longer a thief; it was his thinking that made him a thief and only a return to that thinking can make him a thief again. If a man stops thinking wrongful, immoral, or sinful thoughts, then the wrongful, immoral, or sinful actions cannot occur under any circumstances, and the man is no longer immoral or sinful. It is the same in all wrongdoing. Neither the liar nor the thief has changed anything either in himself or outside himself, but each has simply stopped thinking certain thoughts, and con-

sequently has stopped doing certain deeds." Here, in a nutshell, is a most illuminating point in connection with habit-forming.

The habit *will* follow the thought. No habit, good or bad, ever has or ever can be established in any other way. If, then, an undesirable habit has been formed through a certain type or course of thinking, it can be pushed out of the life and its opposite be made to take its place, by entertaining and holding to a different type and course of thought. Whatever types of thoughts, therefore, one chooses, his or her life will inevitably follow.

There is no such thing as Fate, in the sense of something being fixed and thrown upon us from without. We decide our own Fate when we decide what order of thoughts we allow entrance into and a dominating influence in our lives.

I have unbounded sympathy—through the channel of my memory—for the one who is struggling to be free from any undesirable habit. So must every one of us, if his memory isn't too short, and if he is honest with himself. But if one inadvertently is under the domination of any habit, this struggling is good—good for himself and good for others—in that it will give him in turn that royal quality of sympathy. When we are able actually to place ourselves in the other fellow's

place, we are then really capable of this kingly quality. We are then also wiser and more useful because of our wider viewpoint. We are then slow, exceedingly slow, to judge another, and never fool or knave enough to condemn. In our present state of incompleteness, and not knowing the great and heroic struggles that may be going on and that for him eventually undoubtedly will win, we will give that same time to occasional self-examination and to living more worthily ourselves.

Second only perhaps to the disposition, or the habit of judging or condemning another, is that of self-condemnation. Self-condemnation with its allied thoughts and emotions has been productive of a far greater loss in initiative, in will-power, and of a far greater degree of lowered vitality, both mental and physical, than any of us have perhaps realised. It has even been commended as a just and proper recognition of one's faults, errors, and delinquencies. It is inculcated knowingly, or unwittingly, chiefly the latter perhaps, from infancy to old age.

The child is asked if it is not ashamed on account of some act or acts that it does not even know as wrong, and that in many cases are not wrong. The young man and maiden the same. Men and women in middle life naturally then get into this self-condemnatory state.

They weaken their energies, and defeat the happiness of many a day thereby. The Church, even, from almost time immemorial has also been guilty—even grossly guilty—of the use of this same weapon, which steals self-respect, discourages and lowers vitality, instead of calling out the higher and the better self, inspiring and calling into action thereby faith, and hope, and courage, those powerful agencies of accomplishment, which, when sufficiently aroused and kept alive, will carry a man or a woman practically anywhere.

While it is true that we should get away from self-condemnation, it does not follow that we should get away from self-examination. Life is not mere child's play, no mere long holiday, if we would build character and live lives worthy of the ideals of normal men and women, worthy of our day and generation, worthy of the admiration and esteem of friends and neighbours, lives that will bring us their richest returns as well as make us of greatest service to friend and neighbour, and to the stranger who continually crosses our path.

It after all depends upon what we really want, not what we may vaguely or spasmodically desire or even long for, that determines what we really are in habit, in character, in life. If we understand the law and are willing to pay the temporary price, there is practically

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nothing that we cannot overcome, and at least in quality of habit, character, and life attain to.

It is better and more honest to believe that we determine our own fate, and then set about in a manly or a womanly fashion to carry this belief into practice, than to rail against an imaginary something we create and call Fate. Henley was seer as well as poet when he sang:

" It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the master of my fate;  
I am the captain of my soul."

# XIII

## OUR TWO GREATEST BUG-BEARS—FEAR AND WORRY

It has been said, perhaps over and over again, that we are all, more or less, creatures of habit. Undoubtedly there is much truth in the statement. As habit-forming, however, the same as habit-breaking, is purely a mental process, or rather, as it has its origin in mental processes, the question naturally arises—isn't it better to be masters rather than creatures of habit? Especially apt, moreover, is the question when we realise that in every case to be master is by far more profitable as well as more satisfactory.

It rests upon each one to decide whether he or she will become a master or a creature of circumstances. It depends upon the direction in which one sets his face, and how persistently he then follows the road upon which he enters. The facing in the right direction is the main thing. If, then, we have backbone and stamina and a fair degree of good cheer, which if persisted in will lead in time to a persistently

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merry heart all along the way, there can be but one outcome. It was Holmes who said:

" Use the freedom which thy Master gave,  
(Think'st thou that Heaven can tolerate a  
slave?)  
And He who made thee to be just and true  
Will bless thee, love thee—aye, respect thee  
too!"

"The key to every man," said Emerson, "is his thought—sturdy and defiant though he look, he has a helm which he obeys, which is the idea after which all his facts are classified." Whichever way we look, we will find that thought is at the bottom of all progress or retrogression, of all that is desirable or undesirable in human life. As within, so without, it is simply a matter of sequence—it follows the elemental law of cause and effect.

That we have the power to determine what types of thought we entertain and live with is one of the tremendous facts of human life—it is the great determining factor. It was that able writer in connection with the mind's processes in their relation to life, James Allen, who said: "A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak and abject and miserable by refusing to live up to his thoughts. . . . Act

is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry."

There are certain types of thoughts and emotions that may be called the natural, the normal, the God-intended, as there follows in their train only good. Among these are hope, faith, courage, good cheer, love, sympathy, forgiveness, joy, and peace. They are positive and uplifting and body-building. They seem to act upon the life forces within so as to stimulate, or even to restore and to maintain, harmony. They stimulate the circulation and the processes of nutrition. They make both for mental and bodily health and strength and vigour.

Again there are types of thoughts and emotions that seem to be perversions—the unnatural and abnormal. Among these are fear, worry, long-continued grief, anger, hatred, avarice. All these might be termed either negative or low types of thoughts and emotions. They produce disturbance and generate weakness in both mind and body. They lead to retrogression rather than to growth. Some of them work through a slow, corroding, pulling-down process; while others are more quick-acting in their poisoning, destructive influences.

There are probably no agencies that cause

greater loss and that produce more havoc in the individual life than the two closely allied habits of fear and worry. It is difficult to deal with them apart, so nearly related are they.

First in regard to fear. We find it everywhere—fear that what is ours to-day may not be ours to-morrow, fear for the loss of position or possession or friends, fear of accident, fear of disease, fear of death—or if not ourselves, fear that something will befall this one or that one near or dear to us. We fear while inside—we fear that something may happen, though we do not know what. When out on God's broad highway we fear that the bogeyman, whatever form he may take in any particular life, will stalk across our path.

We must take ourselves out of the class of the "afraids"—the abnormals.

*The commanding figures in life do not fear.*

The time others are giving to it, and, therefore, to allowing the neutralising and even paralysing power of this perverted mental force to work its havoc in their lives, they are giving to seeing the ideal they would actualise or attain to, and are then setting into activity strong, definite types of thought-forces that are hourly and even momentarily working for them along the lines they are going.

To reach the point where we in time become free from the influence of these two great filch-

ers of effectiveness of human endeavour and of human happiness is, after all, a matter of self-control. Others lack this control in other things, and they pay their heavy tolls. The drunkard lacks this self-control when it comes to a too frequent companionship with his bottle. He pays his price, and many times he would give the world to get from under the grip of his habit. Society then casts its stigma upon him, and he pays the price double-fold. The time, I believe, is coming when he or she who lacks self-control when it comes to these senseless and useless—aye, worse than useless—habits of fear and worry, will have to bear the same stigma that others who lack self-control along other lines are compelled to bear to-day.

"It's so natural for me to worry," says one, "and I can't help it." The first part of the statement may be true in many cases. "Nonsense!" should be the reply always to the latter part of it. If you think you can't help it, and if you persist in this thought, the chances are that you can't, and there is perhaps then no hope for you. But take the other thought—take the thought that you can help it; realise once for all that you can and determine that you will, and if you keep your mind true to that idea and to that purpose, it is simply a matter of time until you will have taken

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yourself entirely out of the class of the "afraids," the "get-nowheres."

We concern ourselves habitually with so many things that we really need not concern ourselves with. We concern ourselves with so many small matters of mere detail, instead of concerning ourselves primarily with *the fundamentals*, and allowing the matters of detail to fall in place naturally and of their own accord. The one given to fear or worry concerns himself or herself with a hundred things every day, and some even every night, that there is not the slightest reason for concerning oneself with at all. In a simple, homely way John Vance Cheney put a great truth along this line when he said:

"The happiest heart that ever beat  
Was in some quiet breast,  
That found the common daylight sweet,  
And left to Heaven the rest."

"There are two things," says a thoughtful modern writer, "which will make us happy in this life, if we attend to them. The first is, never to vex ourselves about what we cannot help; and the second, never to vex ourselves about what we can help." Happiness always keeps considerably ahead of the one who is given to the habit of either fear or worry.

Such a one seems also to have the faculty of helping, at least, to keep it away from others.

We all have our weak points; for anything approaching an ideal growth and development and thereby attainment, we must, as we sometimes say, call ourselves up specifically now and then. We get so accustomed to running in ruts that we can never hope for anything other than a limited or a one-sided development, unless we do this occasionally. We must remember that by fear and worry nothing is ever to be gained, but much is always to be lost. By this negative attitude of mind, we open the doors, many times, for the entrance of the very conditions we fear may come upon us.

When the fear becomes *sufficiently deep-seated*, we many times invite what we fear, the same as, by a different attitude of mind, we invite and attract the influences and conditions we desire. Subtle, but always working and all-powerful are the operations of the thoughts and the emotions, and it is here that we must look for the bulk of whatever comes into our lives. A deep psychological law was undoubtedly at work in the life of him who said: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

It would seem almost better that a certain percentage of the things we worry about do

come upon us or come about—that they do their worst and be done with it, as we say—rather than that we remain continual slaves to the hosts of things that we fear may come and that we ceaselessly worry about. But the interesting part is that hardly any of these things ever do come. Even the remembrance and the knowledge of this fact do not seem to be able to teach us the folly and the utter uselessness of these habits. How many bridges we cross mentally that we eventually find we really never do have to cross at all!

We would not only be surprised, but astounded, if we really knew the number of people who have grown habitually timid in their minds and spirits, and whose bodies have been reduced to a low and sluggish tone through these agencies that we are considering. The number who are living way "below par," so to speak, both mentally and physically, through them, is simply enormous. In addition to this general lowering of practically all bodily functions and powers, they in thousands of cases localise their effects in specific ailments and diseases, according to the peculiar native weaknesses of the one in whose life they gain a foothold. The law of correspondence is wonderfully exact in its workings.

The number of stomach and digestive dis-

orders that are brought about through these channels is simply legion. There are but few people who have at any period in their lives given a place to them who cannot testify to their effects along this particular line. Think also of the vast company of those whose nervous breakdown or whose generally nerve-depleted condition is primarily, if not entirely, due to this cause. Their pernicious effects also upon full, deep breathing, which result sometimes in pulmonary troubles, and which *always* bring about a general lowering of the tone of the system, are also thoroughly well known. The condition of the blood determines to a great extent the condition of the entire physical organism, and there is nothing that will poison and lower its tone more quickly than to rob it of the oxygen that it must have in abundance for the fullest degree of efficiency and health. Thus the entire system becomes depleted. Mind and body are continually acting and reacting upon one another. We must never forget that body helps mind the same as mind builds body.

This general low tone and depleted condition in turn leads, and most naturally, to gloominess and to the habit of looking on the dark side of things generally, which robs life of the best there is in it for oneself, and in turn makes us disagreeable, unwelcome, and

in time a positive hindrance to all with whom we come in contact. All are in time affected thereby. Little do we actually understand the effects of our prevailing mental and emotional states upon others as well as the effects of those of others upon ourselves. We would probably be much more careful how we live in our thought-world if we did understand this better.

This habit grows with increasing years, and through it the best in life is to be lost. There is nothing quite so pleasure-bringing and welcome as an old age that is bright and cheerful, and that has preserved its youthful interest in the best things in life, that is responsible in turn for its attaining to its present state. As the way we have lived our yesterdays has determined for us our to-day, so the way we are living our to-day is determining for us, and with absolute precision, our to-morrow. The only way to come into a happy, well-balanced, and, therefore, joyous and welcome old age is to come to it through the avenues of the right mental habits of youth and middle age.

There is a duty of bravery the same as there is a bravery many times in duty. It's the duty, and it should be the pleasure, of each while here to think bravely and to live bravely straight through to the end. It's the manly

and the womanly thing to do—and besides, it pays. To take captive the best things in life we must proceed always through the channel of brave, intrepid thought. It was Maeterlinck who said: "The happiest man is he who best understands his happiness, and he who understands it best is he who knows profoundly that his happiness is only divided from sorrow by a lofty, unwearying, humane, and courageous view of life."

The way we approach the daily problems of life will in practically every case determine their outcome. We will then inoculate our minds with the germs of happiness; it is just as easy, when we get the habit, as to have them inoculated with the germs of fear or worry or discontent—and the results are always better. Why then will we think of those things that are unpleasant? As it will do us no good in any way, why then cripple our thoughts and thereby our energies when by it there is nothing to be gained, but, on the contrary, everything to be lost?

Some one has said: "The first step toward happiness is to determine to be happy." To get up each morning *determined to be happy*, to take anew this attitude of mind whenever the dark or doleful thought presents itself, is to set our own conditions to the events of each day. It is thus that we condition circum-

stances instead of allowing ourselves to be conditioned by them.

Wise is he who determines early to do away with the companionship of these two great filchers of the best there is in life. To determine resolutely to bid good-bye to fear and worry, opening all doors and windows to hope and faith and courage, and then coupling rightly directed effort with this, will work a complete revolution in any life. To take the attitude of cheerfulness, looking always on the bright side of things, determined to hold oneself in an optimistic, never-down-in-the-mouth, but courage-always-up attitude of mind and heart, is to set into operation those silent, subtle forces that will be working continually along the lines we are going.

